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THE
ASIATIC SOCIETY OF BOMBAY
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Literary Society of Bombay

REFUTATION
OF
CALVINISM;

IN WHICH,
THE DOCTRINES
OF
ORIGINAL SIN, GRACE, REGENERATION, JUSTIFICATION,
AND UNIVERSAL REDEMPTION,
ARE EXPLAINED,

AND THE PECULIAR TENETS,
MAINTAINED BY CALVIN UPON THOSE POINTS
ARE PROVED TO BE CONTRARY
TO SCRIPTURE,
TO THE WRITINGS OF THE ANTIENT FATHERS
OF THE CHRISTIAN CHURCH,
AND TO THE PUBLIC FORMULARIES OF THE
CHURCH OF ENGLAND.

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P R E F A C E. 110992

THE design of the following Work, is, to refute the peculiar Doctrines of the system of Theology which was maintained by Calvin. The first four Chapters contain a discussion of all the peculiar Doctrines of that system, with an attempt to prove that they are contrary to Scripture, and to the Public Formularies of our Established Church. My object has been to treat these abstruse subjects in an intelligible manner, without perplexing my Readers with metaphysical subtleties, or fatiguing them by tedious detail; and to give a plain interpretation of those texts of the Old and New Testament, which have been brought forward both by the supporters and opponents of Calvinism, and which are generally considered to be among the most difficult passages of the Sacred Volume. The language of our own Church is in general so perspicuous and decided, that in appealing to its Authority very little explanation has been found necessary,

except in referring to some of the *Thirty-nine Articles*. The Fifth and Sixth Chapters contain about three hundred and eighty Quotations from the Writings of the antient Fathers of the Christian Church; and the Seventh Chapter contains about sixty Quotations from the different Works of Calvin. A comparison of the Fifth and Seventh Chapters, in which the Fathers and Calvin are left to speak for themselves, with scarcely any comment from me, must, I think, convince every unprejudiced mind, that the Primitive Church of Christ held opinions in direct opposition to the peculiar tenets of Calvinism; and from a comparison of the Sixth and Seventh Chapters it will, if I mistake not, be equally manifest, that these peculiar tenets, or tenets nearly resembling them, were maintained, at a very early period of the Christian Church, by persons who were then, and have ever since been, considered as Heretics, or corrupters of the pure and genuine Doctrines of the Gospel. The Eighth and last Chapter contains a brief History of what are now called Calvinistic Doctrines, from the days of the Apostles to the æra of the Reformation, with a few remarks upon the Public Formularies of our own Church.

The First, Second, and Fourth Chapters, include the Charges which I delivered to the Clergy
of

of the Diocese of Lincoln at my last three triennial Visitations, with very considerable additions. The first of these Charges, upon Universal Redemption, I published in the year 1803, at the request of the Clergy; and having received a similar request respecting my Charges of 1806 and 1809, I deferred the publication of them, till I had completed the plan which I had formed to myself. It appeared to me, that the importance of the subjects, especially at the present moment, required that they should be discussed more at length than the time usually allowed to an Episcopal Charge will permit; and I thought that I might render some service to our Established Church, if I collected and published the sentiments of the Fathers of the first four or five centuries, upon these interesting points, and contrasted them with a sufficient number of passages from the Works of Calvin, to convey a clear idea of his system in his own words. I was scarcely aware of what I had undertaken, in this latter part of my plan. The duties of my very extensive Diocese, with other avocations of a private nature, did not soon afford me leisure for so laborious a work, as that of carefully examining nearly seventy folio volumes, and extracting from them what related to the subjects in question. I have, however, at length performed the task; and I deemed

it incumbent upon me to make this statement, as an apology to my Clergy, for what might otherwise have been considered a culpable tardiness in complying with their wishes, and in fulfilling my own promise.

I feel great satisfaction in being able to lay before my Readers a mass of such consistent and decisive evidence, extending from Ignatius and Clement of Rome, who were contemporaries with the Apostles, to Theodoret, who lived in the fifth century, and comprehending almost every Ecclesiastical Writer within that period. The little which remains of those writers from whose works no extracts are given, contains nothing relative to the Calvinistic system. I desire it to be understood that I have not selected what suits my own purpose, and suppressed what would have made against me. My inquiry has not furnished a single passage in any of the works of the antient Fathers of the Christian Church, in which any one of the peculiar tenets of Calvin is maintained, with the exception of the later writings of Augustine, who did not live till the very end of the fourth century. If Calvinists pretend that absolute decrees, the unconditional reprobation of individuals, particular redemption, irresistible grace, and the entire destruction of free-will

free-will in man in consequence of the Fall, were the doctrines of the Primitive Church of Christ, let them cite their authority, let them refer to the works in which these doctrines are actually taught: If such opinions were really held, we could not fail to meet with some trace of them in the various and voluminous works of the numerous authors which are still extant. I assert, that no such trace is to be found; and I challenge the Calvinists of the present day to produce an author prior to Augustine, who maintained what are now called Calvinistic opinions. What weight is due to Augustine, I leave my Readers to decide, when they shall have seen my quotations from the greater part of his works in the Sixth Chapter, and also the observations respecting him in the concluding Chapter. But in any case he is but one, unsupported by any earlier writer (and even by himself, before his judgement was perverted by the warmth of the Pelagian controversy), against a cloud of witnesses, all of whom lived nearer to the Apostolical times, and concur in bearing an opposite testimony, in uninterrupted succession, through a period of four complete centuries.

I have placed the Authors from whose works I have given extracts, in chronological order, and
stated

stated the year in which each lived; and that my Readers might have the means of judging of the correctness of the translations, which it has been my endeavour to make as literal as is consistent with perspicuity, I have mentioned the edition, volume, and page, from which I have quoted.

There is so close a connexion between the peculiar doctrines of Calvinism, that I have sometimes found occasion to quote the same texts of Scripture, and to use the same arguments in different Chapters. My design was to make each Chapter a whole; and I trust that this repetition, in the few instances in which it occurs, will be excused. I must also request my Readers to remember, that what I have said concerning the Parochial Clergy, was a part of my Visitation Charges already mentioned.

At the end of my last Charge, in adverting to the general state of religious opinions in this Country, I noticed the attempts, then recently made; to procure the repeal of the Laws which exclude Roman Catholics from certain offices and situations of trust and power; and I expressed my decided opinion, that those restraints could

not

not be removed without extreme hazard to our Constitution in Church and State. But as this is a subject totally unconnected with the points here discussed, I have not thought it necessary to insert that part of my Charge in the present Work.

Buckden Palace,
January 1st, 1811.

E R R A T A :

- p. 24. l. 11. *for* Berceans *read* Beræans.
- p. 105. (note) l. 2: { *for* 'Te taento, prom,
re. i. Testamento, pro.
- p. 184. l. 6. *from* bott. { *for* selects a number,
 { *read* selects a small number.
- p. 189. l. 7. *from* bott. *dele* even.
- p. 191. l. 13. *for* Now *read* How.
- p. 200. l. 9. *after* life *put* the mark of interrogation.
- p. 204. l. 11. *for* his *read* the.
- p. 205. (note) l. 3. *from* bott. *for* fierit *read* fieret.
- p. 293. l. 10. *for* ye *read* you *in both instances*.
- p. 307. l. 5. *from* bott. *for* then *read* them.
- p. 428. last line, *for* Epistles *read* Epistle.
- p. 511. (note) l. 2. *dele* comma *after* De.

A
R E F U T A T I O N
OF
C A L V I N I S M,
&c.

CHAPTER THE FIRST.

OF ORIGINAL SIN, FREE-WILL, AND THE OPERATION
OF THE HOLY SPIRIT.

IT is evident from the account left us by Moses, that a considerable change took place in the minds of our first Parents immediately after they had transgressed the prohibitory command of God, not to eat of the tree of the knowledge of Good and Evil (*a*); but the conciseness with which the sacred Historian has described the primitive condition of Man, and his Fall from the state in which he was created, has led to a variety of opinions respecting the effects of Adam's disobedience upon himself and his posterity. Without entering into a detail of the numerous controversies

(*a*) Gen. c. 2. v. 17.

troversies which have arisen in the Christian Church concerning Original Sin, or attempting to explain the subtle distinctions and minute differences which we find in Writers upon this abstruse and intricate subject, we may remark, that there have been, and still are, Christians, who assert, that Adam transmitted no moral corruption to his offspring in consequence of his Fall; and who maintain, that the nature of the present race of men is not more depraved than the nature of Adam was at his first creation. On the contrary, there are others, who contend that the sin of Adam introduced into his nature such a radical impotence and depravity, that it is impossible for his descendants to make any voluntary effort towards piety or virtue, or in any respect to correct and improve their moral and religious character; and that Faith and all the Christian graces are communicated by the sole and irresistible operation of the Spirit of God, without any endeavour or concurrence on the part of Man. The former is the position of the Socinians, the latter of the Calvinists. The true doctrine will be found to lie between these two extremes. The heart, the passions, the will, and the understanding, and indeed all the faculties and powers of Adam, were greatly corrupted, perverted, and impaired by his violation of the divine command; and this

sin of our first Parent has caused every individual descended from him, to be born into the world an imperfect and depraved creature. But though a propensity to evil and wickedness, universal in extent and powerful in its effects, was thus transmitted to mankind, yet all idea of distinction between right and wrong was not utterly obliterated from the human mind, or every good affection eradicated from the human heart. The general approbation of virtue and detestation of vice, which have universally prevailed, prove, that the moral sense was not annihilated (*b*); and that Man did not become by the Fall an unmixed incorrigible mass of pollution and depravity, absolutely incapable of amendment, or of knowing or discharging, by his natural powers, any part of the duty of a dependent rational being. And it will appear that the Gospel scheme of Redemption, so far from rejecting all co-operation of Man, requires human exertions as indispensably necessary

(*b*) "Peace and delight," says Bishop Butler, "in some degree and upon some occasions, is the necessary and present effect of virtuous practice; an effect arising immediately from the constitution of our nature. We are so made that well-doing as such gives us satisfaction, at least in some instances; ill-doing as such in none." And, upon another occasion he observes, that "this moral principle is capable of improvement by discipline and exercise." Anal. of Hum. Nat. pp. 81 & 135.

4 *Of Original Sin, Free-will, and* [CHAP. I.
sary to obtain the effectual assistance of the Holy Spirit.

I do not think it necessary to repeat the arguments, which I have stated in a former Work (c), in support of the doctrine of the general corruption of human nature, but shall confirm the truth of what has been now advanced respecting the degree of that corruption, by a particular reference to the Old and New Testament: I shall then shew that the Public Formularies of our Church are strictly consonant to Scripture, and cannot be reconciled with the Calvinistic tenets upon Original Sin, Free-will, and Divine Grace, subjects necessarily connected in every system of Christian Theology.

We are told in the Book of Genesis, that
“ The Lord had respect unto Abel and to his offering (d);” and unto Cain he said, “ If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door (e).”
May

(c) Elements of Christian Theology.

(d) Gen. c. 4. v. 4.

(e) Gen. c. 4. v. 7. My argument is not affected by the doubts entertained by the learned, concerning the meaning of the last words of this passage. I desire to refer my Readers, who may wish to see this subject fully discussed, to Dr. Magee’s Discourses on Atonement and Sacrifice, v. 1. p. 57. and v. 2. p. 243, a work of great learning, and of very superior merit.

May we not hence infer that the immediate sons of Adam lived under a divine law, which they had the power of obeying or of disobeying? The doing well, or the doing not well, the acceptance, or the imputation of sin, imply a practicable rule as the criterion of the worthiness of their actions. The progress of sin after the Fall was very rapid and excessive; but we are informed that, amidst the general depravity, “ Enoch walked with God (*f*) :” and that “ Noah was a just man, and perfect in his generations, and walked with God (*g*).” The former “ was translated that he should not see death (*h*) ;” and the latter was preserved with his family, when a flood of waters destroyed all other flesh upon the earth. Between the flood and the promulgation of the Law lived Abraham, who was called by God himself “ the Friend of God (*i*) ;” Isaac, to whose prayer it pleased God to listen (*k*) ; and Job, who “ was perfect and upright, and one that feared God and eschewed evil (*l*).” Do not these instances bespeak a rule of life instituted by God himself, and a capacity of distinguishing between good and

(*f*) Gen. c. 5. v. 24. “

(*g*) Gen. c. 6. v. 9. (*h*) Heb. c. 11. v. 5.

(*i*) Jas. c. 2. v. 23. & Is. c. 41. v. 8.

(*k*) Gen. c. 27. v. 28. (*l*) Job, c. 1. v. 1.

and evil, and of acting according to the determination of reason? The very same conclusions follow still more clearly, from the great prevalence of wickedness in the ante-diluvian world, and the consequent destruction of the whole human race, with the exception of eight persons; for, “where no law is, there is no transgression (*m*) ;”—“Sin is not imputed, when there is no law (*n*) :” The punishment proves the existence of sin—Sin proves the existence of a Law—and a Law given by a righteous and merciful God proves the possibility of obedience.

If we turn to the history of the Jews living under a peculiar Dispensation, we shall find that though in general they were a perverse and wicked people, and frequently drew down upon themselves the just vengeance of an offended God, yet there were many on whom was poured the spirit of prophecy, and several of their kings are celebrated for “walking in the commandments of God.” Even in the idolatrous days of Ahab and Jezebel, when the covenant was forsaken, and the altars of God overthrown, there were 7,000 in Israel, who had not bowed their knees to Baal (*o*) ; and at the last there were some who

“ departed

(*m*) Rom. c. 4. v. 15. (*n*) Rom. c. 5. v. 13:
 (*o*) 1 Kings, c. 19. v. 18.

“departed not from the Temple, but looked for redemption in Jerusalem (*p*);” and “there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven (*q*).” In the inspired writings of the Prophets, some degree of uprightness, and also a power of abandoning sin in consequence of reflection, are unequivocally acknowledged; “When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive, Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die (*r*).” “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon (*s*).” “Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God.

(*p*) Luke, c. 2. v. 37 & 38. (*q*) Acts, c. 2. v. 5.

(*r*) Ezek. c. 18. v. 26—28. (*s*) Is. c. 55. v. 7.

God. Wherefore turn yourselves, and live ye (*t*).” And without quoting any other texts, it will be sufficient to observe, that the positive injunctions to obey, and the earnest exhortations to reform, which we so frequently meet with in the Old Testament, plainly shew, that the incorrigible depravity of human nature was not a doctrine inculcated under the Mosaic dispensation.

St. Paul, in referring to the antient Gentile world, as contradistinguished to the Jews, says, that “the Gentiles were a law unto themselves (*u*);” that “the law was written upon their hearts (*x*);” surely then it was possible for them to obey it; otherwise, how could their “consciences bear them witness, and their thoughts accuse or excuse one another (*y*)?” Indeed he expressly says, that “the Gentiles, which have not the law, do by nature the things contained in the law (*z*),” that is, the Gentiles, through the natural suggestions of their own minds, discharge the moral duties enjoined by the law of Moses; for the ceremonies of the Mosaic ritual were certainly never observed by any other people. This passage clearly proves, that all mankind have always had
a rule

(*t*) Ezek. c. 18. v. 31 & 32. (*u*) Rom. c. 2. v. 14.

(*x*) Rom. c. 2. v. 15.

(*y*) Rom. c. 2. v. 15.

(*z*) Rom. c. 2. v. 14.

a rule of life, derived from their Maker and interwoven in their frame; and that they were capable of obeying it, although in fact their obedience has been very rare, and always imperfect. This has arisen from the extreme difficulty of resisting “another law in their members warring against the law of their minds, and bringing them into captivity to the law of sin, which was in their members (a).” It will scarcely be denied that some acts of mercy, justice, and self-denial are recorded in profane history; and therefore upon these occasions, as far at least as external deeds are concerned, men were able to counteract the depravity introduced into their nature by the Fall of Adam (b). The proneness to sin in every individual of the human race, and the predominance of wickedness at every period and in every country of the heathen world, are most readily granted; and it is only contended, that the temporary or occasional control of their sinful passions was never physically impossible. The understanding was greatly impaired by the Fall; but no one will maintain that it was utterly destroyed, or that what remains is incapable of improvement: and in like manner, the heart was
in

(a) Rom. c. 7. v. 23. *

(b) Nec est quisquam gentis ullius, qui ducem naturam nactus, ad virtutem venire non possit. Cic. de Leg.

in a high degree depraved, but every good affection towards God and towards man was not totally extinguished (*c*); and our feeble sense of duty may be strengthened by the exercise of our reason, which is not given us as an unmeaning privilege, or as an useless distinction between ourselves and the beasts that perish. Man was created “in the image of God (*d*);” but a great part of that resemblance is lost, and cannot be regained in this mortal life. He was “made a little lower than the Angels (*e*);” but immense is now the distance between the best of men, and the

(*c*) Est ergo vera definitio legis naturæ, legem naturæ esse notitiam legis divinæ, naturæ hominis insitam. Ideo enim dicitur homo ad imaginem Dei conditus esse, quia in eo lucebat imago, hoc est, notitia Dei et similitudo quædam mentis divinæ; id est, discrimen honestorum et turpium, et cum his notitiis congruebant vires hominis. Voluntas erat conversa ad Deum ante lapsum; ardebant et in mente veræ notitiæ; et in voluntate amor erga Deum; et assentiebantur corda, sine ulla dubitatione, veris notitiis. Ac statuebant nos conditos esse ad agnoscendum et celebrandum Deum, et ad obediendum huic Domino qui nos condidit, alit, impressit imaginem sui, qui iusta postulat et approbat, e contra vero damnat et punit injusta. Quanquam autem in hac naturæ corruptione, deformata imagine Dei, non ita fulgent notitiæ, manent tamen, sed cor repugnat, et incurrit dubitationes propter quædam quæ pugnare videntur cum illis notitiis. Melancthon Loci Theol.

(*d*) Gen. c. I. v. 27. (*e*) Ps. 8. v. 5.

the lowest inhabitant of heaven. It has nevertheless been an invariable property of the human species, from the first Creation to the present moment, that their propensities, affections, and faculties, have been capable, in different degrees under different circumstances, of control, cultivation, and enlargement. This capacity is manifested in the history of mankind, and is inseparable from a state of probation. We have seen it acknowledged in the Scriptures of the Old Testament, and expressly declared by an inspired Apostle when speaking of the Gentiles prior to the coming of Christ; and I shall now proceed to shew, that abundant proof of some discrimination of moral character, and of some power of religious improvement, is found in the parts of the New Testament, which relate to those, who heard the preaching of our Saviour, and to whom the glad tidings of the Gospel were afterwards conveyed.

“ I am not come,” says Christ, “ to call the righteous, but sinners to repentance (*f*):” we may therefore affirm, upon the authority of our Blessed Saviour himself, that there is at least a degree of righteousness in some men. I am aware that Commentators, who wish to reconcile this passage to the Calvinistic system, explain the
word

word "Righteous" by "those who consider themselves righteous:" but it is evident from the occasion on which this declaration was made, that the word will not admit of that interpretation; "And it came to pass as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye, and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." "By the righteous, (says Whitby, very justly,) we are not to understand those who are only righteous in their own conceits, such as the Pharisees were, who justified themselves before men (*g*), and trusted in themselves that they were righteous, and despised others (*h*), in comparison of themselves; for such are not whole, but have great need of the spiritual physician; and such especially the Gospel calleth to repentance (*i*).—Moreover, the word sinners here imports such persons

(*g*) Luke, c. 16. v. 15. (*h*) Luke, c. 18. v. 9.

(*i*) Matt. c. 3. v. 8. c. 9. v. 20. Rev. c. 3. v. 17.

persons as live in a customary practice of sin, so that the tenor of their lives is wicked, and who are therefore to be called to that repentance which consists in the change of their lives, from the service of sin to holiness, from slavery to Satan to the fear of God; and therefore, by the righteous who need no repentance, we are not to understand those who are entirely free from sin; for so, there is not a just man upon earth, nor any man who is not a sinner(*k*); but those who are truly and sincerely righteous, have truly reformed their lives, who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and acceptable in the sight of God; in which sense Job was righteous and eschewed evil; Zacharias and Elizabeth were righteous walking in all the commandments of the Lord(*l*); and Simeon(*m*); and so they needed not that repentance which consists in the change of the life from a course of sinning to a living unto God." By the word "righteous" then, in this and several other passages of Scripture, we are to understand those who are comparatively righteous, which is fully sufficient

(*k*) Job, c. 9. v. 2. Eccl. c. 7. v. 20. 1 Kings, c. 8, v. 46. Jas. c. 3. v. 2. 1 John, c. 1. v. 8.

(*l*) Luke, c. 1. v. 6.

(*m*) Luke, c. 2. v. 25.

sufficient for our doctrine; men who had some sense of moral and religious obligation, and endeavoured to act in conformity to it: such persons did not want *Μετανοια*, a complete change of mind, an entire abandonment of old habits. Persons of this character are expressly acknowledged in the New Testament, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance (*n*)."

Let us next consider the Parable of the Sower, and particularly the explanation of that seed which fell on good ground, and sprang up, and bare fruit; "that on the good ground," says Christ, "are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience (*o*):" here we have again our Saviour's authority for saying, that there is some honesty, so ^{is} goodness of heart in the human race; and that different men possess these virtuous qualities in different degrees, since of the seed which fell upon good ground, some brought forth "an hundred fold, some sixty, some thirty (*p*)."
And surely the admonition which follows this Parable, "Take heed therefore how ye hear (*q*)," implies that the impression
which

(*n*) Luke, c. 15. v. 7.

(*o*) Luke, c. 8. v. 15.

(*p*) Matt. c. 13. v. 23.

(*q*) Luke, c. 8. v. 18.

which the truths of the Gospel make upon the minds of men, depends upon the manner in which they attend to them, that is, upon the exercise of their own reason and free-will. To what purpose would this advice be given, if men had not the power of resisting the wiles of the devil, of supporting the trials of persecution, and of withstanding the temptations of the riches and pleasures of this world, the three causes to which our Saviour ascribes the failure of religious instruction?

Christ said to his disciples, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened (*r*)."

These commands to ask, to seek, and to knock, prove, that our Saviour required some voluntary steps to be still taken by those who were already persuaded of the divine origin of the doctrines which he taught; and his assurance that every one that asketh, receiveth; that he that seeketh, findeth; and that it shall be
opened

(*r*) Matt. c. 7. v. 7 & 8. We find a similar doctrine in the Old Testament, "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." 2 Chron. c. 15. v. 2.

opened to him that knocketh, imply, that if men do not ask, they will not receive; if they do not seek, they will not find; and if they do not knock, it will not be opened to them; that is, they will in vain hope that their "heavenly Father will give the Holy Spirit to them (*s*)," if they do not by their prayers and exertions endeavour to obtain his favour and assistance.

Our Saviour represents the "man travelling into a far country, who called his own servants, and delivered unto them his goods," as saying, upon his return, to each of those servants, who by trading had gained other talents besides those which were entrusted to them, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord (*t*):" Does not this part of the parable shew the power of exertion, and the certainty of reward? And does not the casting of the unprofitable servant, who had hidden his talent in the earth, into outer darkness, where shall be weeping and gnashing of teeth, prove, that those who are slothful and inactive, who do not by their own diligence improve the gifts which they receive in this life, will be severely punished in the world to come?

"No

(*s*) Luke, c. II. v. 13. (*t*) Matt. c. 25. v. 14, &c.

“No man,” says Christ, “can come to me, except the Father, which hath sent me, draw him; and I will raise him up at the last day...Every man that hath heard, and hath learned, of the Father, cometh unto me...He that believeth on me hath everlasting life (*u*):” our Saviour is here speaking of those, who, in consequence of embracing his religion, shall inherit eternal happiness; and he declares that no one can attain this saving faith, without the directing influence of the Holy Spirit; and that every one who has had an opportunity of becoming acquainted with the evidences of the Gospel, and has duly profited by the instruction and assistance which his heavenly Father has afforded him, will partake of a blessed resurrection. Let it however be remembered, in the words of Dr. Doddridge’s note upon this verse, that “the truth is, God’s drawing does not exclude our consent to follow, and our activity in doing it; but it always includes a divine agency.” The words to “come” and to “learn” imply the exercise of the human will; and the words “except the Father draw him,” prove the agency of God with respect to the persons here spoken of, namely, those who shall be saved (*x*).

Many

(*u*) John, c. 6. v. 44, &c.

(*x*) The following is the comment of Bishop Hooper, one of our Reformers and Martyrs, upon this text: “No

C

man

Many Jews expressed their belief in Christ during his ministry, and a still greater number, both Jews and Gentiles, embraced his religion when preached by the Apostles, subsequent to his ascension into heaven. There is not a single passage in the New Testament, which leads us to suppose, that any supernatural power was exerted over the minds of ordinary hearers; and therefore we are authorized to attribute their faith to the voluntary exercise of their reason. It is certain that men are capable of comprehending sound truths, and of judging of evidence in some cases; why then should they not be competent, by the use of their natural faculties, to understand that Jesus was the promised Messiah, a truth attested by evidence of the simplest and most powerful nature, by words such as "man never spake (*y*)" before, by deeds such as were "never seen in Israel (*z*)," and by the clearest fulfilment of prophecies which were acknowledged

man cometh unto me, except my Father draw him." "Many understand these words in a wrong sense, as if God required no more in a reasonable man, than in a dead post, and mark not the words which follow, 'Every man that heareth, and learneth of my Father, cometh unto me.' God draweth with his word and the Holy Ghost, but man's duty is to hear and learn; that is to say, to receive the grace offered, consent to the promise, and not to impugn the God that calleth."

(*y*) John, c. 7. v. 46. (*z*) Matt. c. 9. v. 33.

known to relate to the future Redeemer of the world. The faith of the converts is invariably represented as the effect of what they saw and heard. It was produced in several instances by the performance of a single miracle: thus the nobleman of Galilee and his whole house believed, in consequence of the recovery of his son from the point of death at Capernaum, at the very moment our Saviour said to him at Cana, "Go thy way, thy son liveth (*a*)."
The Samaritans believed, because they "heard him themselves, and knew that this was indeed the Christ, the Saviour of the world (*b*)."
And our blessed Lord replied to the well-known message of John the Baptist, not by a direct answer, but by exhibiting and reciting the accomplishment of prediction in himself, which every Jew understood to belong to the Messiah (*c*); and thus it was pronounced, that those who saw and heard what Jesus did, were of themselves capable of understanding that he "was the Christ, the Son of God (*d*)."

"If any man will do (*E*ν τῇ θελήσει ποιεῖν, if any man be willing to do) his will, says Christ, he shall know of the doctrine, whether it be of

(*a*) John, c. 4. v. 53: (*b*) John, c. 4. v. 42.

(*c*) Luke, c. 7. v. 19, &c. (*d*) Matt. c. 4. v. 42.

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God, or whether I speak of myself (*e*):" A sincere disposition to obey the Divine will was therefore all that was necessary, to enable a person to judge whether the doctrine preached by Christ was the invention of man or a revelation from God. No acuteness of understanding, no depth of learning, no labour of research, were requisite, but a plain and honest mind, free from prejudice, and open to conviction. Nay, even where this good disposition was wanting, the force of the evidence was such, that it could not always be resisted; for, "among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men, more than the praise of God (*f*):" these men, however reluctantly, believed that Jesus was the Messiah, although their faith did not produce a suitable conduct.

For the manner in which the Apostles propagated the Gospel, and the doctrines which they taught, we must have recourse to the Acts and to

the Epistles.

The promised descent of the Holy Ghost, on the

17.

(*e*) John, c. 7. v. 42 & 43. In verses 47 and 48,

(*f*) John, c. 12. Is hearers as having perfect freedom of choice, at Christ's address, of understanding, either to believe or reject his words.

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the day of Pentecost (*g*), qualified the Apostles to enter upon their great office of "teaching all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (*h*)."
Of the various powers with which they were then endowed, the gift of tongues was the most important and striking. How was it possible for the Apostles even to attempt the conversion of those, to whom they had not the means of conveying any instruction? And to hear twelve illiterate men, speaking, in languages which it was certain they had never learnt, the wonderful works of God, could not but produce amazement in the mixed multitude, out of every nation under heaven, who were then collected at Jerusalem, to celebrate the feast in obedience to the Law of Moses. While these devout Jews were in a state of the greatest doubt and suspense, and utterly unable to account for this sudden change in the Apostles, St. Peter quoted to them the words of the Prophet Joel, in which the extraordinary fact they now witnessed was expressly foretold; and consequently they could not but consider it as the immediate interposition of God. And then, availing himself of the impression already made upon their minds, he explained to them at considerable length, that the miracles, and wonders,

and

(*g*) Acts, c. 2.

(*h*) Matt. c. 28. v. 19.

and signs, performed by Jesus of Nazareth, were clear proofs of his divine mission; and that his sufferings, death, and resurrection, were all predicted by their own Prophets, and took place by “the determinate counsel and foreknowledge of God.” “Now when they heard this, they were pricked in their hearts, and said unto Peter, and unto the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received the word were baptized.” These new proselytes amounted to “3,000 souls,” whom St. Luke here represents as by degrees converted, before they received the Holy Ghost. The astonishment of these men was at first excited, and their attention fixed, by observing that the Apostles were instantaneously enabled to speak a great variety of languages; and their belief was more fully established by listening to the discourse of Peter, in which he called to their recollection the mighty works of Jesus, and appealed, in a strain

strain of persuasive reasoning, to those very Scriptures which they acknowledged to be divinely inspired. This miracle, and these arguments, by their united force, gradually removed all prejudice and hesitation, and at length convinced them, that the same Jesus, whom their countrymen had crucified, was both "Lord and Christ," that is, the promised and expected Messiah. The faith therefore of these men was not suddenly communicated by the supernatural operation of the Holy Ghost, but was the natural and progressive effect, of what they saw and heard, upon their understandings.

The inhabitants of Samaria, by giving heed to the preaching of Philip, and by seeing the miracles he performed, believed the things which he spake concerning the kingdom of God, and the name of Jesus Christ, and were baptized both men and women (*i*). The conversion therefore of these persons also was owing to the exercise of their own natural powers.

It pleased Almighty God to mark the conversion of the first Gentiles, Cornelius and those who were assembled with him (*j*), by very extraordinary circumstances; but before the Holy Ghost was poured out upon them, Peter declared the comprehensive and impartial nature of God's

(*i*) Acts, c. 8. v. 12. (*j*) Acts, c. 10.

mercy.

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 mercy, and explained the evidences by which the divine character of Jesus was attested ; and there can be no doubt but this statement carried conviction to the minds of men, who were “ devout, and feared God, and prayed to God alway (*k*).” Had it been consistent with the plan of Divine Providence to communicate such conviction by supernatural influence, the preaching of Peter in the house of Cornelius would have been superfluous and unnecessary.

The Bereeans were commended “ in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so (*l*);” and it is immediately added, “ therefore many of them believed:” hence it appears, that the faith of the Bereeans was the result of the candour with which they listened to the preaching of the Apostle, and of the diligence with which they enquired into the evidences of the Gospel.

In the following passage, St. Paul represents the faith of the Ephesians in Christ to have been the consequence of their having heard the Gospel preached, and the communication of the Holy Ghost to have been, subsequent to their faith, “ In whom (namely in Christ) ye also *trusted*, *after* that ye heard the word of truth, the Gospel of

(*k*) Acts, c. 10. v. 2. (*l*) Acts, c. 17. v. 11.

of your salvation; in whom also, *after* that ye believed, ye were sealed with that Holy Spirit of promise (*m*):” The order to be here noticed is this,—first, the hearing of the word; secondly, belief produced by that hearing; thirdly, the communication of the Spirit in consequence of that belief.

From these examples, which comprehend Jewish, Samaritan, and Gentile converts, we conclude in general, that those, to whom the Apostles preached, expressed their faith in Christ, before the Holy Ghost was poured out upon them (*n*); and that the Spirit was never commu-
nicated

(*m*) Eph. c. i. v. 13. The word “trusted” is not in the original; but that our translators were authorized to insert it, or some word of the same meaning, is evident from the expression in the following part of the passage, “in whom also after that ye believed.” The Apostle here marks the difference between Jewish and Gentile converts, “we—who first trusted in Christ, *μας προηπισταμεν εν Χριστω*, means, that we Jews had from our prophecies hope in Christ before his advent; but he tells the Ephesian Gentiles, that they had no hope or trust in Christ till he was actually come, till they heard “the word of truth” preached by the Apostles.

(*n*) This was not strictly the case with respect to Cornelius and his company, “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word:” but though they had not actually expressed their faith, it is highly probable that they did be-
lieve

nicated to those who refused to believe. But though men, born and educated as Jews or Heathen, by a careful and impartial attention to the evidences of Christianity, and particularly by witnessing the performance of miracles in which there could be no deception or collusion, might become, without any supernatural aid, believers in the divine mission of Christ, yet it is material to observe, that this belief was not always followed by steady perseverance, or even accompanied by just sentiments and right principles, while the belief itself remained. Our Saviour, in his Parable of the Sower, already referred to, speaks of those, "who for a while believe, and in time of temptation fall

lieve before they received the Holy Ghost. St. Peter, in giving an account to the Apostles and Brethren at Jerusalem, of this conversion of Cornelius and his company, says, "The Holy Ghost fell on them as on us at the beginning," Acts, c. 11. v. 15. as on the Apostles on the day of Pentecost. Lightfoot thinks that the visible descent of the Holy Ghost upon the Apostles, who may be considered as the first Jewish converts, and upon those who were really the first Gentile converts, being the same, plainly shewed, that under the Christian dispensation, there was to be no distinction between Jews and Gentiles: his words are, *Effuso Spiritu Sancto tam in præputium habentes, quam in circumcisionem, palam factum est, Deum nullo posthac discrimine unum ab altero distingui velle.* V. 2. p. 838.

fall away (*o*).” And even “Simon Magus believed” at the moment he offered to purchase from the Apostles the power of communicating the Holy Ghost, for which he was severely reprov’d by St. Peter (*p*). The truth is, that after the converts were persuaded that Jesus was the Messiah, many errors were to be renounced, many sins were to be abandoned, many lusts were to be mortified, many impurities were to be corrected, many duties were to be performed, many virtues were to be cultivated, before they could have any claim to the character of faithful disciples of Christ. Nay, the change in the minds, and hearts, and conduct, of those who received the Gospel as “the power of God unto salvation (*q*),” was so great, that in the strong figurative language of Scripture, true believers, who, having been brought up in the vices and follies of heathenism, had embraced Christianity at a mature age, were said to “walk in newness of life (*r*),” to become “new creatures (*s*);” to “put off the old man with his deeds, and to put on the new man after the image of him that created him (*t*);” to “put off, concerning
the

(*o*) Luke, c. 8. v. 13. (*p*) Acts, c. 8. v. 13, &c.

(*q*) Rom. c. 1. v. 16. (*r*) Rom. c. 6. v. 4.

(*s*) 2 Cor. c. 5. v. 17. Gal. c. 6. v. 15.

(*t*) Col. c. 3. v. 9 & 10.

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the former conversation, the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which after God is created in righteousness and true holiness (*u*).” Let it not then be supposed that the business of religion was completed, that eternal happiness was secured, the instant the understanding became convinced that Christ was “a teacher come from God (*x*),” “that Prophet that should come into the world (*y*).” Not only much remained to be done, but that which infinitely exceeded the natural powers of men, weakened and corrupted as they were by the fall of Adam, and by long and inveterate habits of vice and wickedness. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name (*z*):” Bare belief therefore in Christ did not make them “the sons of God,”—this was to be the effect of “power from on high (*a*)” given subsequent to belief. And accordingly we have just seen, that in the first attempt of the Apostles to propagate the religion of their Master, in the very first sermon they preached, after they were themselves inspired, the chief of them, the other eleven standing by his side,

(*u*) Eph. c. 4. v. 22 & 24.

(*x*) John, c. 3. v. 2.

(*y*) John, c. 6. v. 14.

(*z*) John, c. 1. v. 12.

* (*a*) Luke, c. 24. v. 49.

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side, expressly declared, that the promise of the Holy Ghost was to “as many as the Lord our God shall call *(b)* ;” that is, all who shall at any time embrace the Christian religion shall receive the aid of the Holy Spirit in the work of salvation. And this may be considered as an explanation of our Saviour’s assurance to his disciples, that when he departed, the Father would give them “another Comforter, who would abide with them for ever *(c)*.” Nor was this all; Peter also upon the same occasion declared the appointed mode of communicating the Divine assistance, “Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost *(d)*,” without which, your present belief cannot be improved into that true and lively faith which is essential to salvation. The rite of baptism was ordained by Christ himself; and its twofold office is here described by his Apostle, namely, that it washes away the guilt of former sins, and imparts the Holy Ghost to those who shall previously have repented and believed. It had been foretold by John the Baptist, that Christ should baptize with the Holy Ghost *(e)*, meaning that the baptism instituted by Christ,

and

(b) Acts, c. 2. v. 39.

(c) John, c. 14. v. 16.

(d) Acts, c. 2. v. 38.

(e) John, c. 1. v. 33.

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and administered by his Apostles and their successors, should convey the supernatural assistance of the Spirit of God. This communication being made at baptism, at the time of admission into the Gospel covenant, every Christian must possess the invaluable blessing of preventing grace, which, without extinguishing the evil propensities of our nature, inspires holy desires, suggests good counsels, and excites to just works. Nor is this influence of the Spirit merely the advice of a friend, or the warning of a parent: it tells us what we ought to do, not with the erroneous judgment of man, but with the infallible truth of God. Nay more, it affords us actual support in the discharge of our duty, by strengthening our feeble nature, and by invigorating our virtuous resolutions. It is given us as a faithful guide, an indwelling monitor, a powerful assistant. If we make a right use of baptismal grace, it is increased (*f*); and
by

(*f*) “ Whatever some few persons, or some petty sects (as the Pelagians of old, the Socinians now) may have deemed, it hath been the doctrine constantly, and with very general consent delivered in the Catholic church, that to all persons by the holy mystery of baptism duly initiated to Christianity, or admitted into the communion of Christ’s body, the grace of God’s Holy Spirit certainly is bestowed, enabling them to perform the conditions of piety and virtue then undertaken by
them;

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by repeated additions, in consequence of right use, it carries forward the human soul from one degree of religious proficiency to another, till it qualifies us to be "heirs of God, and joint heirs with Christ (*g*)."

"Unto you that hear, shall more be given (*h*);"

"whosoever hath, to him shall be given (*i*);"

"whosoever hath, to him shall be given, and he shall have more abundance (*k*)."

But if we neglect, or do despite to the Spirit of grace, it will be withdrawn from us, "He that hath not, from him shall be taken even that which he hath (*l*)."

The dictates of the Spirit, and the lusts of the flesh, are represented by St. Paul as "contrary the one to the other (*m*);"

if the former prevail, "the fruit is," those Christian graces and virtues enumerated by the Apostle, which will make us "meet to be partakers of the inheritance of the saints in light (*n*);"

if the latter, "its works are," that catalogue of crimes and vices which he declares will exclude those

them; enlightening their minds, rectifying their wills, purifying their affections, directing and assisting them in their practice; the which holy gift (if not abused, ill-treated, driven away, or quenched by their ill behaviour) will perpetually be continued, improved and increased to them." Barrow, v. 3. p. 371. Ed. 1722.

(*g*) Rom. c. 8. v. 17.

(*h*) Mark, c. 4. v. 24.

(*i*) Luke, c. 8. v. 18.

(*k*) Matt. c. 13. v. 12.

(*l*) Mark, c. 4. v. 25.

(*m*) Gal. c. 5. v. 17.

(*n*) Col. c. 1. v. 12.

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those who do them, from the kingdom of God. This opposition of the flesh to the Spirit, and the precepts to “walk in the Spirit (*o*);” “not to quench the Spirit (*p*);” “not to grieve the Spirit (*q*);” with others of a similar nature, plainly prove, that the influence of the Holy Spirit may be withstood, and that it rests with ourselves whether we will obey its suggestions. Even St. Paul allowed the possibility of his having received the grace of God “in vain (*r*),” and surely the same possibility must be admitted with respect to all other Christians. “We must acknowledge,” says Dr. Jortin, “that as the natural abilities with which God hath originally endowed men, are such as they can either use or neglect according to their choice and inclination; so the supernatural assistances afforded to men by the revelation of the Gospel and by the influence of the Spirit, are still in the nature of assistances, which may either be received or rejected (*s*).” “The whole analogy of nature shews, that we are not to expect any benefits, without making use of the appointed means for obtaining or enjoying them (*t*).” “The terms of Scripture represent the Spirit of God, as an assisting, not forcing power, as not suspending our

(*o*) Gal. c. 5. v. 16.

(*p*) 1 Thess. c. 5. v. 19.

(*q*) Eph. c. 4. v. 30. (*r*) 1 Cor. c. 9. v. 27. c. 15. v. 19.

(*s*) Diss.

(*t*) Butler.

our own powers, but enabling them; as imparting strength and faculty for our religious work, if we will use them; but whether we will use them or not, still depending upon ourselves. Agreeably hereunto, St. Paul asserts, that there is no condemnation to them, who walk not after the flesh, but after the Spirit. The promise is not to them who have the Spirit, but to them who walk after the Spirit. To walk after the flesh, is to follow wherever the impulses of sensuality and selfishness lead us, which is a voluntary act. To walk after the Spirit, is steadily and resolutely to obey good motions within us, whatever they cost us; which also is a voluntary act. All the language of this remarkable chapter (Rom. 7.) proceeds in the same strain; namely, that after the Spirit of God is given, it remains and rests with ourselves whether we avail ourselves of it or not. ‘If ye through the Spirit do mortify the deeds of the flesh, ye shall live.’ It is through the Spirit that we are enabled to mortify the deeds of the flesh. But still, whether we mortify them or not, is our act, because it is made a subject of precept and exhortation so to do. Health is God’s gift; but what use we will make of it, is our choice. Bodily strength is God’s gift; but of what advantage it shall be to us, depends upon ourselves. Even so, the higher gift of the Spirit remains a

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gift, the value of which will be exceedingly great; will be little; will be none; will be even an increase of guilt and condemnation, according as it is applied and obeyed, or neglected and withstood. The 4th chapter of Ephesians, verse 30, is a warning voice upon the subject; ‘Grieve not the Spirit of God;’ therefore he may be grieved: being given, he may be rejected; rejected, he may be withdrawn (*u*).”

“Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness: but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (*x*):” hence it appears, that there was danger, lest those “who had obtained like precious faith (*y*)” with St. Peter himself, those to whom “Divine Power had given all things that pertain unto life and godliness (*z*),” there was danger lest persons of this description should be “led away with the error of the wicked;” lest they should “fall from their own steadfastness,” and “wrest the Scriptures to their own destruction (*a*),” although they had already received the

(*u*) Paley’s Sermons, p. 423. (*x*) 2 Pet. c. 3. v. 17.

(*y*) 2 Pet. c. 1. v. 1. (*z*) 2 Pet. c. 1. v. 3.

(*a*) 2 Pet. c. 3. v. 16.

the Holy Ghost. The precept, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," proves, that there are degrees in grace and Christian knowledge, and that the growth and increase of these spiritual endowments must be the consequence of our own exertions.

The inspired Apostle calls upon his Christian converts to "work out their salvation with fear and trembling," and adds immediately as a reason, "for it is God which worketh in you, both to will and to do of his good pleasure(*b*);" from which exhortation and the ground upon which it is urged, it may be inferred, First, That the personal exertions of Christians are necessary for salvation, else why should they be commanded to work out their salvation; and that too, "with fear and trembling," with an anxious care lest, their exertions should not be successful, and lest from their negligence, the furthering help of the Spirit should be withdrawn? And, secondly, That God influences both the wills and the actions of Christians, "God worketh in you, both to will and to do." Thus does this passage incontestably prove both the energy of man and the operation of God, in the great work of salvation: in what manner, or in what proportion, if I may so say,
God

(*b*) Phil. c. 2. v. 12 & 13.

God and man co-operate, I am utterly unable to explain or discover. But this is no more a reason for my disbelief of this co-operation, than my inability to comprehend the union of the divine and human natures in Christ is a reason for my disbelieving that Christ was both God and man: *Modum quidem concursus gratiæ divinæ cum humana voluntate exacte definire, ac dicere, quid sola præstet gratia, quid cum et sub gratia liberum agat arbitrium, non exiguæ difficultatis res est. Imo hoc ipsum inter Θεῶν ἐξῆς et ἀνεξίχνιστος τὰς ὁδούς non immerito fortassis a viris doctis ac piis reponitur. Sed modum rei utcunque ignoremus, res ipsa certe firmiter credenda est (c).* Even Augustine himself seems to admit that the exercise of Free-will is not irreconcilable with the operation of divine grace, although in discussing these subjects it is difficult to maintain the one without denying the other: Si non est Dei gratia, quomodo salvat mundum? Si non est liberum arbitrium, quomodo judicat mundum? Quia ista quæstio, ubi de arbitrio voluntatis et Dei gratia disputatur, ita est ad discernendum difficilis, ut quando defenditur liberum arbitrium, negari Dei gratia videntur; quando autem ascribitur Dei gratia, liberum arbitrium putetur auferri. That man possesses Free-will, and

and that God by his Spirit influences this Free-will, without destroying it, is indisputably true; but how this is effected, is to us an inexplicable mystery. This text is also a proof that divine grace is not irresistible: "St. Paul, says Bishop Sherlock, makes God's working with the faithful, an argument for fear and diligence. From whence it is evident, that God does not so work in us as to exclude our own care and industry; that is, he does not work irresistibly. For, supposing God to work irresistibly, the wit of man cannot make an argument out of it for private care and diligence. If God does every thing in us, whether we will or no, what is left for us to do? or what have we to fear or tremble for, when God alone has undertaken the whole care and business of our redemption? The work of the Spirit upon the hearts of the faithful, is to actuate and inspire them: but to perform what is good, is the business of him who is actuated and inspired. Now it must be allowed, that it is one thing to give a man power to act, another to force him to act. A man's will is not influenced by his own power. He that has ten times the power to do a thing that I have, is nevertheless as free to let it alone as I am. And though the grace of God gives us great power and ability to work out our salvation, yet the power to will and to

work is no constraint in either to will or to work. And in this sense the grace of God is a great argument for diligence and care: for, if he furnishes us with power, it behoves us to see that we make a right use of it (*d*)."

"By grace ye are saved, through faith: and that not of yourselves: it is the gift of God (*e*)."

There is much dispute among commentators, whether in the original of this passage, *Τῇ γὰρ χάριτι ἐσε σῶσθμενοι διὰ τῆς πίστεως καὶ τὰτο ἐκ ἐξ ὑμῶν· οὐκ το δῶρον*, the word *τὰτο* refers to *χάριτι* or *πίστεως*, that is, whether it be asserted, that grace or faith is the gift of God. It appears to me, that the word *τὰτο* refers neither to *χάριτι* nor to *πίστεως* exclusively, but to the whole sentence, *Τῇ γὰρ χάριτι ἐσε σῶσθμενοι διὰ τῆς πίστεως*, and that the Apostle intended to declare, that salvation by grace through faith is not derived from man, but is the free-gift of God through faith in Christ, as he says in another place, "the gift of God is eternal life, through Jesus Christ our Lord (*f*)."

By the expression, "ye are saved," St. Paul did not mean to tell the Ephesian converts, that their salvation had actually taken place, or that it was certain; but, that they were enabled to obtain salvation. Salvation itself will not actually take place

(*d*) Sermons, v. 2. p. 85. (*e*) Eph. c. 2. v. 8.

(*f*) Rom. c. 6. v. 23.

place till the sentence is pronounced at the day of judgment; and it can scarcely be supposed that every Christian then at Ephesus will be finally saved. But every person who embraces the Gospel is certain of inheriting eternal happiness, provided he complies with the conditions upon which it is promised. We meet with similar expressions in other parts of the New Testament: "According to his mercy he saved us by the washing of regeneration (*g*);" no one will contend that every baptized person is actually saved, or certain of salvation, although every baptized person, "if he continue in the faith grounded and settled, and be not moved away from the hope of the Gospel (*h*)," will undoubtedly be saved. The same observations will apply to the passages, "Baptism doth now save us (*i*);" "we are saved by hope (*k*);" "unto us which are saved, it is the power of God (*l*);" "who hath saved us, and called us with an holy calling (*m*)."
 The persons here spoken of, were not actually and completely saved, but being "reconciled to God by the death of his Son (*n*)," they had now the means of salvation, of which
 they

- (*g*) Tit. c. 3. v. 5. (*h*) Col. c. 1. v. 23.
 (*i*) 1 Pet. c. 3. v. 21. (*k*) Rom. c. 8. v. 24.
 (*l*) 1 Cor. c. 1. v. 18. (*m*) 2 Tim. c. 1. v. 9.
 (*n*) Rom. c. 5. v. 10.

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 they could not fail but through their own neglect. The Gospel is called in Scripture “the way which leadeth unto life (*o*);” “a new and living way (*p*);” and “the way of salvation (*q*);” and for this inestimable benefit we are solely indebted to the grace of God; it is “not of ourselves;” it is not to be ascribed to any work or merit of our own; “it is the gift of God,” gratuitously offered to his fallen and sinful creatures. In this quotation, St. Paul says, “by grace ye are saved;” and in the preceding he commanded the converts to “work out their salvation:” “In this, says Dr. Jortin, there is no inconsistency. Men are saved by grace, because without God’s favourable assistance and acceptance of their imperfect endeavours, they could not of themselves acquire eternal life; and at the same time it is no less true that they work out their salvation, because unless they exert their own powers, the grace of God alone will in no wise force them to be saved. Thus God’s working in or with us, and our working together with God, are easily reconciled (*r*).”

“The Spirit helpeth our infirmities, for we know not what we should pray for as we ought (*s*);” the Spirit helps, but does not compel us; it supplies

(*o*) Matt. c. 7. v. 14. (*p*) Heb. c. 10. v. 20.

(*q*) Acts, c. 16. v. 17. (*r*) Diss. 1st.

(*s*) Rom. c. 8. v. 26.

plies the deficiency of our natural strength, by suggesting what is right, and by assisting our weakness in performing it. The Greek word *συναντιλαμβάνεται* expresses the co-operation for which we contend, more clearly than the English word "helpeth." "It literally expresses, says Doddridge, the action of one who helps another to bear a burden, by taking hold of it on one side, and lifting or bearing it with him; and so it seems to intimate the obligation on us to exert our little strength, feeble as it is, in concurrence with his Almighty aid."

"Draw nigh to God, says St. James, and he will draw nigh to you (*t*):" some approach therefore towards God on the part of men, some exertion of their own Will, is necessary to obtain his effectual assistance. "Cleanse your hands, ye sinners, continues the Apostle, and purify your hearts, ye double minded;" sinners being thus exhorted to reform their lives, and those who are wavering and unstable to become firm and resolute, is a proof, that men have a control, not only over their actions, but also over their affections and principles.

St. Peter says, "ye have purified your souls, in obeying the truth, through the Spirit (*u*);" that is, the purification of the souls of these
Christians

(*t*) Jas. c. 4. v. 8.(*u*) I Pet. c. 1. v. 22.

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 Christians was in part owing to their own act in obeying the truth through the assistance of the Spirit. And, the same co-operation of man and of the Spirit of God is acknowledged by St. Paul, when he tells the Romans, “if ye through the Spirit do mortify the deeds of the body, ye shall live (*x*).” And, speaking of himself, he says, “whereunto I also labour, striving according to his working, which worketh in me mightily (*y*);” the mighty working therefore of the Spirit did not supersede St. Paul’s own “labour,” his own “striving,” in conjunction with, and in conformity to, that mighty working. The same Apostle prays for “the communion of the Holy Ghost (*z*);” and both the Greek and English words imply the most intimate co-operation, and signify that the graces and virtues, on which salvation depends, are the joint or common operation of the supernatural power of the Holy Ghost, and of the natural power of man; that the Holy Ghost acts with men, in such manner that their separate or respective parts cannot be perceived or distinguished. And is not this similar to what took place in our Blessed Saviour himself? he was God and man in one Christ—He was perfect God and perfect man. Though “in him dwelt all

(*x*) Rom. c. 8. v. 13.

(*y*) Col. c. 1. v. 29.

(*z*) 2 Cor. c. 13. v. 14.

all the fulness of the Godhead (*a*);” yet, “he was in all things made like unto his brethren (*b*),” and “was in all points tempted like as we are (*c*).” We Christians are imperfect men, improved and assisted by that portion of divine grace, which it pleases God to bestow upon us. To Christ, God “gave not the Spirit by measure (*d*);” “he divideth it to every man severally as he will (*e*).” The thoughts, words, and actions of Christ, proceeded from the union of his divine and human natures; and the graces and virtues of Christians, proceed from the joint and common operation of the natural power of man with the supernatural power of the Holy Ghost, for “of his fulness have all we received (*f*).” Though Christ consisted both of a divine and of a human nature, we find him in Scripture frequently called God without any reference to his human nature, and frequently man without any reference to his divine nature. In like manner, as the good works of men are the joint effect of divine and human agency, we sometimes find them in Scripture ascribed to God alone without any reference to man, and sometimes to man alone without any reference to God. The texts which separately assert or imply the God-

head

(*a*) Col. c. 2. v. 9.(*b*) Heb. c. 2. v. 17.(*c*) Heb. c. 4. v. 15.(*d*) John, c. 3. v. 34.(*e*) 1 Cor. c. 12. v. 11.(*f*) John, c. 1. v. 16.

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head and manhood of Christ, become perfectly consistent with each other, by considering that Christ was both God and man; and a similar principle, namely, that the grace of God co-operates with the Free-will of men, can alone reconcile the numerous texts, both preceptive and declaratory, which relate to human conduct, and which separately assert the divine and human agency.

“The concurrence of God and man, says Archbishop Bramhall, in producing the act of our believing or conversion to God, is so evident in Holy Scripture, that it is vanity and lost labour to oppose it. If God did not concur, the Scripture would not say, It is God that worketh in us, both the will and the deed. If man did not concur, the Scripture would not say, Work out your own salvation with fear and trembling. If our repentance were God’s work alone, God would not say to man, Turn ye unto me with all your heart: And if repentance were man’s work alone, we had no need to pray, Turn us, O Lord, and we shall be turned. We are commanded to repent and to believe: In vain are commandments given to them, who cannot at all concur to the acting of that which is commanded. Faith and repentance are proposed unto us, as conditions to obtain blessedness and avoid destruction. If thou shalt confess with thy mouth, and believe

with thy heart, thou shalt be saved. And, Except ye repent, ye shall all likewise perish. To propose impossible conditions, which they, to whom they are proposed, have no power either to accept or refuse, is a mere mockery. Our unbelief and impenitence is imputed to us as our own fault, Because of unbelief thou wert broken off; and, After thy hardness and impenitent heart, thou treasurest up unto thyself wrath. Their unbelief and impenitence were not their own faults, if they neither had power to concur with the grace of God to the production of faith and repentance; nor yet to refuse the grace of God. The Holy Scripture doth teach us, that God doth help us in doing works of piety; The Lord is my helper, and, The Spirit helpeth our infirmities. If we did not co-operate at all, God could not be said to help us. There is, therefore, there must be, co-operation. Neither doth this concurrence or co-operation of man, at all, entrench upon the power or honour of God, because this very liberty to co-operate is his gift, and this manner of acting his own institution. These words, Behold, I stand at the door, and knock, are not understood only of the minister's outward knocking at the door of the ear with persuasive words, but much more of God Almighty's knocking at the door of the heart, by his preventing grace. To what end doth he knock to have it opened, if he him-
self

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 self had shut it by an irresistible decree? God first knocks at the door of our hearts by his preventing grace, without which we have no desire to open unto Christ. And then he helps us by his adjutant or assistant grace, that we may be able to open. Yet the very name of God's adjutant, or assistant, or helping grace, doth admonish us, that there is something for us to do on our parts; that is, to open, to consent, to concur. Why should our co-operation seem so strange, which the Apostle doth assert so positively? We are labourers together with God. And, I laboured more abundantly than they all; yet not I (that is, not I alone) but the grace of God which was with me (*g*)."

The exclusive consideration of particular texts of Scripture, without adverting to others which take a different view of the subject, coupled with the baneful principle of believing no doctrine which is incomprehensible (*h*), seems to have been the source of most of the errors which have prevailed in the Christian world. Thus, a person, in reading the New Testament, finds many passages

(*g*) P. 800.

(*h*) What Augustine says of Eunomius's disbelief of the divinity of Christ, is very generally true of other heretics and their opinions, *qui cum non potuissent intelligere, nec credere voluissent*, Unigenitum Dei verbum, per quod ficta sunt omnia, Filium esse Dei natura, hoc est, de substantia Patris genitum.—V. 8. p. 993.

passages in which the manhood of Christ is asserted, and from them he concludes that Christ was man. By dwelling upon these passages, the idea of the manhood of Christ becomes so deeply fixed in his mind, that he refuses to admit any opinion which he fancies to be incompatible with it. He feels himself unable to comprehend how the same person could be both God and man; and being convinced that Christ was man, he infers that he was not God; and thus he falls into the Socinian error, of Christ being a mere man. Another person, in reading the New Testament, is first struck with the passages which assert the Godhead of Christ, and which are at least as numerous and as clear as those which assert his manhood; and by a similar process he infers that Christ was God only; and thus falls into the Sabellian or Patripassian errors, of Christ being God the Father, and of God the Father having suffered upon the cross. It is the same with respect to divine and human agency: one person observes, in a variety of passages of the New Testament, the redemption of man attributed to the merits of Christ and the inspiration of the Holy Spirit; and hence he concludes that divine grace is necessary to salvation: he dwells upon this as a settled and uncontrovertible point, being unable to comprehend how the Holy Spirit and man can co-operate, he infers that the Holy Spirit alone has

no concern whatever in working out his salvation (*i*); and that the thoughts, words, and works of those who shall be saved, are the necessary and irresistible effects of divine grace: this is the error of Calvinists. Another person, in reading the New Testament, observes repeated commands to believe in Christ, and numberless exhortations to the practice of the personal and social duties; hence he concludes, that belief in Christ, and moral virtue, are necessary to salvation; and being unable to comprehend how the Spirit of God can influence the Free-will of men, or how the worthiness of Christ can atone for the unworthiness of men, he rejects the doctrines of divine agency and of Christ's meritorious death, and relies solely for salvation upon that faith and those works, which are the effect of his own reflection and exertions. This is another

(*i*) "There is in the language made use of to explain the doctrine of grace, something liable to be abused by ignorant or crafty men. We say, that of ourselves we can do nothing; whence they conclude, that we have nothing to do. We say, that it is the grace of God which enables us to do every thing; from whence they conclude, that every thing must be left to the grace of God; and that we need only work ourselves into a strong persuasion that God is at work for us, and may sit still and be idle. And this persuasion, which is generally mere Faith."—*SIN* they dignify with the name of Christian
 rock, v. 2. p. 80.

other error of the Socinians, or of those who in modern times have denominated themselves Unitarians, to which title they have no more an exclusive right, than Calvinists have to that of Evangelical divines. It is to be observed, that the first conclusions of these different persons were all true, namely, that Christ was man—that Christ was God—that divine grace is necessary to salvation—that belief in Christ, and moral virtue, are necessary to salvation. But though each of these propositions be true, not one of them contains the whole truth. Christ was man, but he was also God—Christ was God, but he was also man—divine agency is necessary to salvation; but we must work together with the Holy Spirit, or we shall have received the grace of God in vain—belief of the Gospel, and moral virtue, are necessary to salvation; but it is a lively faith in the merits of Christ as our Redeemer, which can alone make our good works acceptable in the sight of God; and that lively faith can never be attained without the co-operation of divine grace. It should be remembered, that all Scripture is given by inspiration, and is written for our learning. Every part of it is true, and equally true. It is our duty to read and attend to the whole. The whole *Bibl*

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life. We are to compare Scripture with Scrip-
ture; we must add truth to truth; and, disdain-
ing all partial and narrow views of the Deity and
his dispensations, search out “all the counsel of
God (*k*),” as far as it is revealed, if we wish to
become wise unto salvation.

In appealing to the Public Formularies of our
church, I shall first notice the article upon Ori-
ginal Sin, in which it is said, that “man is very
far gone from original righteousness:” this ex-
pression implies, that original righteousness is not
entirely lost, that all the good qualities and prin-
ciples, with which man was at first created, are
not absolutely destroyed. That this is the plain
and obvious sense of the passage, is evident from
the following circumstance: when the Assembly
of Divines, in the reign of Charles the First, under-
took to reform, as they called it, our articles ac-
cording to the Calvinistic creed, they proposed to
omit the words, “man is very far gone from ori-
ginal righteousness,” and to substitute for them,
“man is wholly deprived of original righteous-
ness.” It was admitted by both parties, that the
two sentences conveyed ideas extremely different;
and the proposed alteration was rejected by those
who wished to maintain the antient and esta-
blished doctrine of the church of England, in op-
position

(*k*) Acts, c. 20. v. 27.

position to the peculiar tenets of Calvin. The article proceeds to say, that "man of his own nature inclineth to evil, so that the flesh lusteth always contrary to the Spirit. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh . . . is not subject to the law of God:" the article does not pronounce with the Calvinists, that man of his own nature can perform nothing but evil, but that he "inclineth to evil;" a doctrine fundamentally different, since an inclination, though strong, may be conquered. The continuance of "this infection of nature," even in those who are baptized, and the constant lusting of the flesh against the Spirit, are here asserted, generally and indiscriminately, without any declaration that either the Spirit or the flesh invariably and necessarily prevails in any particular description of persons. It cannot therefore be pretended that this article gives any countenance to the Calvinistic notions of sinless obedience and unspotted purity in the elect, and of incorrigible pollution and inevitable wickedness in the reprobate.

Before we dismiss this article, it may be proper to observe, that the schoolmen (1) considered

(1) Scholastici disputant quod justitia originalis non fuerit connaturalis, sed, eeu ornatus quidam additus homini tanquam donum.—Luth. Op. v. 6. p. 38.

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sidered "original righteousness" not as a part of the primitive nature of man, but as an adventitious ornament or additional gift from God to Adam: and that the Fall consisted in God's withdrawing this ornament or gift, and in leaving him to his own real unassisted nature. This idea has been adopted by very few of our English divines, by far the greater number maintaining, that the Fall produced a positive depravation of the moral and intellectual powers of man. And indeed the words of the article seem scarcely reconcilable with the scholastic notion; "Original Sin is the corruption of the nature of every man;" if human nature was corrupted, it must have been altered, depraved—a change for the worse must have been made in the nature of man, and not merely a superinduced quality removed. If original righteousness, in the opinion of our Reformers, had consisted in supernatural assistance, and the Fall in the removal of that assistance, they would have said, "whereby man has lost original righteousness," and not, "whereby man is very far gone from original righteousness:" still less would they have said, that, in consequence of the Fall, "man is of his own nature inclined to evil," because, according to the doctrine of the schoolmen, man at his original formation inclined to evil, and was only restrained by extraneous influence.

influence. "This infection of nature, continues the article, doth remain:" there was, then, according to the church of England, an infection of nature at the Fall, that is, the original nature of man became then actually depraved. There is not a single passage in the Old or New Testament, which, in its plain and obvious sense, favours the idea of a superinduced quality or adventitious aid conferred on Adam prior to the Fall, over and above what really belonged to his nature; and as this opinion seems to militate against the words of the article, I do not think it necessary to discuss the texts which by a forced construction have been made to apply to it (*m*).

In the article upon Free-will, it is said, "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God;" that is, A man cannot, by his own natural faculties and unassisted exertions, so counteract and correct the imperfection
and

(*m*) Whoever wishes to see the arguments urged in favour of this opinion, may read Archbishop King's Sermon on the Fall of Man, and Bishop Bull's Discourse concerning the First Covenant and the State of Man before the Fall. These two are, I believe, the only authors of distinction, who have supported this opinion. The subject is also treated very fully by Gerhardus de Péc. Or. cap. 5, and the opposite opinion clearly established.

and corruption derived from the fall of Adam, as to be able of himself to acquire that true and lively faith which would secure his salvation, or to call upon God with that sincerity, fervour, and devotion, which can alone give efficacy to our prayers. The human mind is so weakened and vitiated by the sin of our first parents, that we cannot by our own natural strength prepare it, or put it into a proper state, for the reception of a saving faith, or for the performance of the spiritual worship required in the Gospel: this mental purification cannot be effected without divine assistance. The faith here spoken of, is not a bare belief in the divine mission of Christ; nor is it an instantaneous communication, a sudden acquisition. Deliberation and reflection are necessary, but not sufficient, to obtain it. It is the joint result of human exertion and divine grace. It is indeed the gift of God, for, without God's assistance, no man can possess it; but it is a gift not bestowed arbitrarily, capriciously, or irrespectively. This is the true sense of the words of the article; and we can by no means allow the inferences attempted to be drawn from them by modern Calvinistic writers, namely, that "of our own nature we are without any spark of goodness in us," and that man has no "ability or disposition whatever with respect either to
faith

faith or good works." Our Reformers were convinced that the Papists exalted the powers of the human mind too high; but, in framing this article against that error, they were cautious not to fall into the opposite extreme, by denying to man all exercise of Free-will in the formation of religious principle, or in the discharge of religious duty⁽ⁿ⁾. They were too well acquainted with Scripture, and entertained too just notions of the character of moral responsible beings, to intend any such degradation of human nature. We have seen, that in the days of the Apostles men were required, when opportunity was offered them, to perform their part towards their conversion, and actually did perform it, although the perfecting of their faith to the purpose of salvation was unquestionably the work of the Spirit. Miracles were performed, to excite notice and belief at the first publication of the Gospel; and the Apostles appealed to the antient Scriptures, to shew that the prophecies relative to the Messiah were all accomplished in Jesus. Why were these miracles recorded by inspired writers, and these prophecies transmitted through so long a series of years, if men are not to "read, mark, learn, and inwardly

(n) "Neither so preaching the grace of God, that we take away thereby Free-will; nor on the other side, so extolling Free-will, that injury be done to the grace of God." Necessary Erudition.

wardly digest" those Holy Scriptures as the only ground of rational belief? Our church ascribes the composition and preservation of these writings to divine interposition, and evidently considers them as calculated to instruct and improve, to induce men to embrace and ever hold fast the blessed hope of everlasting life. St. Paul, when any of his converts fell into errors either of doctrine or of practice, endeavoured to bring them back to the truth as it is in Jesus, by argument, and by referring them either to the written word of God, or to the instructions which they had received from himself. He did not tell them to consult their own internal feelings, whether they were in the way to heaven, but to compare their actions and opinions with the Gospel which he had preached: this was with him the only criterion of a saving faith. The corruption and impotence of human nature were the same 18 hundred years ago, which they are now; and the Jews and Gentiles had far greater prejudices to contend with, than they have, who are born and educated in a Christian country; yet the first preachers of the Gospel addressed the understandings of their hearers (*n*), and enforced the necessity of a Redeemer,

(*n*) "In the first propagation of religion, God began with the understanding, and rational conviction won the heart.

deemer, by reasoning founded in the fallen and lost condition of man: they constantly set before them the folly and fatal consequences of voluntarily neglecting so great salvation, and animated

heart. When the Holy Ghost fell on the disciples at the day of Pentecost, the devout men of every nation under heaven heard them speak in their own tongues. But what? Not the jargon of fanatic movements, but the wonderful works of God; that is, they heard them give a rational account of the various parts of God's religious dispensations to mankind. It was just the same on all other occasions; when the Spirit first fell upon believers, they prophesied, that is, they explained the Scriptures of the Prophets. But the dissension amongst the Corinthians sets this matter in the clearest light, and shews that the first effect of inspiration is to give understanding. Their understanding was so enlarged by all spiritual gifts, that the work not having been begun at the heart, they abused these advantages, to the violation of charity... On the whole, therefore, we conclude, that that wisdom which divests the Christian faith of its truth, and the test of this truth, reason, and resolves all into internal feelings, into mystic spiritualism, and ecstatic raptures, instead of giving it the manly support of moral demonstration, that this, I say, can never be the wisdom which is from above, whose characteristic attribute is purity. Thus, on a fair trial, these illuminated Doctors have, at their very first entrance, excluded themselves from their high pretensions: principles like these always coming from spiritual impurity, and often leading, as we have seen, into the very sink of the carnal."—Warburton on Grace, book 2. c. 7.

mated them to a grateful sense of the divine goodness, by displaying the love of God in sending "his only-begotten Son into the world, that whosoever believeth in him, should not perish but have everlasting life (*o*). " If the Apostles, who wrote under the immediate direction of the Holy Spirit, knew that the irresistible influence of the same Spirit would ultimately and necessarily secure the salvation of the Christians to whom they wrote, why did they express so much anxiety, that their converts should walk worthy of their holy vocation, and that they should continue "steadfast, unmoveable, always abounding in the work of the Lord (*p*)?" Is such earnestness in enforcing the duty and necessity of active exertion, consistent with that passive waiting for the impulses of the Spirit, which modern enthusiasts recommend to their hearers, or with that assurance of salvation which they so confidently inculcate? If the Holy Ghost were to effect the salvation of men without any exercise of their understanding and will, any effort of their own, why did our Saviour reproach the obstinate infidelity of the Jews, or emphatically ask, "Why even of yourselves judge ye not what is right (*q*)?"

Every

(*o*) John, c. 3. v. 16. (*p*) 1 Cor. c. 15. v. 58.

(*q*) Luke, c. 12. v. 57.

Every page of the New Testament, by its arguments, by its precepts, by its doctrines, by its promises, by its threats, implies a freedom of choice, and a liberty of accepting or rejecting the offered means of grace. 'Those who call themselves Christians merely because they happen to be born in a Christian country, but attend neither to the doctrines nor to the duties of the Gospel, seem to differ but little, with respect to the point now under consideration, from those to whom the Gospel was first preached. The process in both must be nearly the same. The nominal Christian, who has hitherto neglected the portion of grace vouchsafed to him at the time of his baptism, may by some cause be roused from his indifference, and become convinced of the error of his ways—he may at length be brought to a sense of his duty, by listening to religious instruction, or by the awakening force of severe affliction; but the firmest conviction of the truth of the Gospel, the keenest sorrow for past offences, and the strongest resolutions of amendment, will not, in his fallen and degenerate state, enable him of himself to “do good works pleasant and acceptable to God.” His will must be guided, and his actions must be assisted, by the Holy Spirit. The doctrine of preventing and co-operating grace thus explained, does not destroy the free-agency of

of

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of man, by ascribing both his good will and good
works solely to the resistless influence of the Holy
Ghost. It does not call upon a man indolently
to wait for the workings of the Spirit, without any
effort of his own, any endeavour after righteous-
ness. It encourages him to commune with his
own heart, and to search the Scriptures, as pre-
paratory steps; but at the same time it does
not teach him to rely solely upon his own
strength, in the great business of working out his
salvation. On the contrary, it plainly tells him,
that his sufficiency for that purpose is of God.
It is to be observed, that the very expression of
this 10th article, "The grace of God preventing
us that we may have a good will, and *working
with us*," plainly shews that we also work.
Though "it is God that worketh in us (*r*)," yet,
"we are labourers together with God (*s*)."
The grace of God prevents us Christians, that is, it
goes before, it gives the first spring and rise to
our endeavours, that we may have a good will;
and when this good will is thus excited, the grace
of God does not desert us, but it works "with
us when we have that good will (*t*)."
The words
in

(*r*) Phil. c. 2. v. 13. (*s*) 1. Cor. c. 3. v. 9.

(*t*) In speaking of good works, and a good will, it
is indispensably necessary to distinguish whether we
mean.

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 in the Latin copy of the articles are "dum volumus," *while* we will; which still more clearly shew that the grace of God and will of man act together, at the same moment. And the words seem further to indicate that the grace of God will be withdrawn, if we cease to will conformably to its suggestions. Thus, good works are not attributed by our church to the sole operation of divine grace, but to the joint and contemporaneous operation of divine grace and human agency. It is acknowledged, that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Spirit of God; but this influence of the Spirit is not irresistible; it does not solely of itself produce good works; it does not necessarily cause men to perform good works. A man may resist the influence of the Holy Spirit, and do despite
 to

mean in the sight of God, or in the sight of men. A man may, by his own natural and unassisted powers, do works good in the sight of men; and the same human judgment will call the will which produces these works good. But both these works and this will may be very far from good in the sight of a pure and holy God, "in whose sight the heavens are not clean," Job, c. 15. v. 15. and "who chargeth his angels with folly," c. 4. v. 18. "The best things which we do, says Hooker, have something in them to be pardoned."

to the Spirit of grace, by turning to sin and wickedness in opposition to its dictates. And if we do listen to its dictates, it must be an active obedience, and not an indolent acquiescence, to produce the fruit of good works pleasant and acceptable to God. The Holy Spirit points out the way to health and truth and life, but it rests with ourselves whether we will follow its directions. Indeed, irresistible power, actually exerted over the minds of men in the work of salvation, is repugnant to the acknowledged principles of the Gospel. Every Christian must admit, that the Gospel requires duty towards God and duty towards his neighbour; and the very idea of duty implies something to be done by man, which he may or may not do; and this free-agency cannot exist where the mind is under the influence of a resistless power. Men have the capacity of weighing the duty, expediency, and consequences of their actions, before they determine, and of acting according to the determination of their will. This determination of the will constitutes the morality of an action, which rarely depends upon any nice distinction. Men in general do not sin, because they are ignorant of their duty; but because they do not choose to do what they know to be right. The adulterer, the murderer, the thief, are all fully aware that their conduct is sinful, and that

they expose themselves to future as well as to present punishment; and under this conviction they yield to the temptation, and go on in the paths of habitual wickedness; “knowing the judgment of God, that they which commit such things are worthy of death, they not only do the same, but have pleasure in them that do them (*u*).”

In the 16th article it is said, that, “After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may rise again, and amend our lives: And therefore, they are to be condemned, which say, they can no more sin.” This declaration is irreconcilable with the doctrine of irresistible and indefectible grace granted exclusively to a few chosen persons. If grace were irresistible, men *could not* depart from it, and fall into sin. And if our Reformers had intended to maintain the doctrine of indefectible grace (*x*) in the elect,

(*u*) Rom. c. i. v. 32.

(*x*) Breviter refutandi sunt duo errores fanaticorum hominum qui finxerunt, renatos non posse labi, et quamvis labantur contra conscientiam, tamen justos esse. Hæc amentia damnanda est, et opponenda exempla et dicta Scripturæ: ut Saul et David placuerunt Deo, fuerunt justî, et donati Spiritu Sancto, tamen postea lapsi sunt, ita ut alter perierit, alter rursus ad Deum conversus sit. Melancthon, Loc. Com.

elect, in the Calvinistic sense of the word, they would have described such persons, and have said, that though for a time they may fall away, yet afterwards they *must* rise again and amend their lives. . The expression in the article is general, and signifies, that all Christians may act in opposition to the suggestions of grace, that amendment is always in their power, and that a relapse into sin is always possible, while they continue in this world of temptation and trial. The Puritans were so convinced that the doctrine of the defectibility of grace, contrary to their own tenets, was taught in this article, that in the Hampton Court conference they desired that the words, “ yet neither totally nor finally (*y*),” might be added to the words, “ we may depart from grace given ;” but this addition was not allowed, and the article and the doctrine of the church of England remained unaltered. God gives to every man, through the means of his grace, a power to perform the conditions of the Gospel—a power, the efficacy of which depends upon the exertion of the human will. To deny this power to any individual, would be inconsistent with the attributes of God ; to make this power irresistible, would destroy the free-agency of man. This power,

(*y*) Collier’s Eccles. Hist. & Heylin’s Hist. Quinq.

power, though proceeding from an Omnipotent Being, is, as exercised upon men, always finite. The limited strength of the human body is derived from a God of infinite might, and the exertion of that strength is left to the will of man : in like manner the pure and holy gifts of the Spirit, which are imparted to the human mind “ by measure,” are derived from a God of infinite purity and holiness, and the use of these limited gifts is also left to the will of man. The analogy holds, perhaps, still farther ; were men to continue in a perfectly inactive state for any considerable time, the bodily strength would be weakened, and at length lost ; and in like manner, the spiritual strength, if neglected and not exerted, will also be weakened and lost. We know and feel that temporal enjoyments of the highest value and importance, are, under the blessing of God, the result of our own industry and prudence ; and Scripture assures us, that the attainment of eternal happiness is made to depend upon our own choice and exertions. The slothful servant gains no credit with his earthly master—the indolent Christian will receive no reward from his heavenly Lord. We find the most perfect consistency in all the dispensations of God, the closest analogy between what we experience

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in this world, and what we are taught to expect
in that which is to come.

The Baptismal Service in the Liturgy is exactly conformable to our interpretation of the 9th and 10th articles. It declares, that "all men are conceived and born in sin;" it represents baptism as washing away the sin of children, as the means of delivering them from the wrath of God, and of sanctifying them with the Holy Ghost; and it describes the Christian religion as a covenant between God and man, and asserts that Christ, "for his part, will most surely keep and perform the promise he has made in his Gospel;" and that the infant, by his sureties, must, "for his part, promise to renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments." The form, therefore, by which persons are admitted members of our church, while it acknowledges the corruption of human nature and the communication of supernatural aid, implies, that faith and obedience are in some degree in our own power.

It cannot escape the observation of an attentive reader, that the Morning and Evening Services of our church scarcely allude to the corruption of man by the fall of Adam; and it is remarkable, that in several of the prayers, which are translated
from

from prayers in more antient liturgies, passages are omitted, which relate to this nice and delicate subject (2). In one collect (a), however, we pray thus, "O God! who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations;" which words imply, that though we cannot always avoid sin, yet the frailty of our nature does not cause us invariably and necessarily to fall in every danger, or to yield to every temptation; but that all dangers cannot be escaped, or all temptations resisted, without divine assistance. In a second collect (b) we pray, "O God, . . . because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed;" which is nothing more than altering the words of one of our articles, already explained, into the form of a prayer; and I have only to observe, that the "good thing" here mentioned, must mean good in the sight of God: such an action our weak and unassisted nature will, unquestionably, not allow us to perform.

(2) Laurence's Sermons, p. 281.

(a) 4th of Epiphany. (b) 1st Sunday after Trinity.

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form. Upon a third occasion we pray in these words, “ We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty, to be our defence against all our enemies (*c*).” The desires therefore of the human heart are sometimes such that God may be supposed to view them with complacency, to assist, and promote them.

In many of the prayers of our liturgy, the doctrines of Free-will and Divine grace, as asserted in the 10th article, are fully and clearly recognized; and human exertions are considered both as possible and necessary. In the collect for Easter-day we pray thus, “ Almighty God, . . . we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect:” here preventing grace is acknowledged as putting good desires into our minds, but we are represented as ourselves bringing them to good effect through the continual help of God; that is, in bringing good desires to effect, divine grace and human exertions co-operate.

In the collect for the sixth Sunday after the
Epiphany,

(*c*) 3d Sunday in Lent.

Epiphany, we pray, “ O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life ; grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure :” we here pray that we may *purify ourselves*, even as Christ himself is pure ; which surely implies, that when animated by the hope of becoming the sons of God and heirs of eternal life, we have power to contribute in some degree to our purification, although we cannot attain, or even approach, the purity of Christ, without divine assistance. In the collect for the second Sunday after Easter, we pray “ God to give us grace, that we may daily endeavour ourselves to follow the blessed steps of Christ’s most holy life ;” by the suggestion therefore, and with the help, of God’s grace, we endeavour to follow the example of Christ, which shews that the grace of God does not act with compulsory force, but only directs and assists our endeavours.

In the collect for the ninth Sunday after Trinity, we pray to God, that “ we, who cannot do any thing that is good without him, may by him be enabled to live according to his will :” we here confess our own weakness, and pray God to enable us to obey his will ; which seems incom-

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patible with the idea of his acting solely and irresistibly.

In the collect for the first Sunday after Epiphany, we pray to God not only that "we may perceive and know what things we ought to do, but that we may have grace and power faithfully to fulfil the same:" were grace irresistible, did it necessarily and solely produce a godly life, there would be no room for faithfulness on our part. In this prayer we entreat our Heavenly Father to enable us to know and perceive our duty, and therefore admit the insufficiency of our natural strength for this purpose, without the aid of the Spirit of God; but at the same time we acknowledge, that our own faithfulness, our sincere and uniform endeavour to obey the known will of God, is necessary to render this divine grace efficacious, and to produce a right application of this supernatural power. Faithfulness implies free-agency, a power to obey or to disobey. A servant is faithful to his master, but a machine necessarily executes the will of its maker. A kind master will reward the fidelity of a servant, although he has only done what it was his duty to do; and an all-merciful God has graciously promised to reward the faithfulness of his rational creatures with everlasting happiness, for the sake of his blessed Son. A grateful servant
will

will disclaim all right to the reward of his earthly master, and an humble Christian will acknowledge eternal life to be the free-gift of God through Jesus Christ.

In these, and in numerous other passages of our public formularies, the necessity of divine assistance is acknowledged, but in no one instance is the exertion of irresistible grace declared or supposed. On the contrary, the necessity of the concurrence or co-operation of man is universally expressed or understood. We pray to God for the help, the assistance, the guidance of the Holy Spirit; which words cannot but imply the concurrence of our own wills and endeavours. some co-operation on our part. It will not be imagined that I mean that God *could not* exercise an irresistible power over the minds and actions of men. I only maintain, that we have no ground to believe that he does exercise such a power. It is not our business to speculate upon what God could have done to cause our obedience and secure our salvation: it is enough for us to search the Scriptures, and learn what God actually has done and promised, and then to consider what remains to be done by ourselves. After all the volumes which have been written upon the subject, the argument against the doctrine of irresistible grace lies in a very narrow compass. It has pleased

God to make us responsible beings ; responsibility cannot exist without free-agency ; free-agency is incompatible with an irresistible force ; and, consequently, God does not act with irresistible force upon our minds.

The language of the Homilies, respecting the corruption of human nature, and the necessity of divine assistance, is also very decisive : I shall quote only the following passage, which is sufficient to prove that they do not represent our own care and exertions as fruitless and unnecessary, or the Spirit of God as acting irrespectively and irresistibly ; “ Let the misery and short transitory joys spied in the casualty of our days, move us while we have them in our hands, and seriously stir us to be wise, and to expend the gracious good-will of God to us ward, which all the day long stretcheth out his hands, as the Prophet saith unto us, for the most part his merciful hands, sometimes his heavy hands, that we being learned thereby, may escape the danger that must needs fall on the unjust, who lead their days in felicity and pleasure, without the knowing of God’s will towards them, but suddenly they go down into hell. Let us be found watchers, found in the peace of the Lord, that at the last day we may be found without spot and blameless. Yea, let us endeavour ourselves,

good Christian people, diligently to keep the presence of his holy Spirit. Let us renounce all uncleanness, for he is the Spirit of Purity. Let us avoid all hypocrisy, for his holy Spirit will flee from that which is feigned. Cast we off all malice and all evil will, for this Spirit will never enter into an evil-willing soul. Let us cast away all the whole lump of sin that standeth about us, for he will never dwell in that body that is subdued to sin. We cannot be seen thankful to Almighty God, and work such despite to the Spirit of Grace, by whom we be sanctified. If we do our endeavour, we shall not need to fear. We shall be able to overcome all our enemies, that fight against us. Only let us apply ourselves to accept that grace that is offered to us (*d*)."

But while the church of England, in every part of its public formularies, asserts the doctrines of preventing and co-operating grace, it gives no countenance to enthusiasm, properly and justly so called. The real orthodox Divine maintains, in the sense just now explained, "that every true Christian is inspired, enlightened, sanctified, and comforted by the Spirit of God;" but he rejects all claim to private revelation, all pretensions to instantaneous and forcible conversion, and to the sensible operation of the Spirit; in short, he dis-claims

claims what, in the language of modern Calvinists, are called Experiences ; that is, suggestions or perceptions, known and felt to be communicated by the immediate inspiration of God. This is by no means to confound a Christian inwardly with a Christian only outwardly ; it is not to exclude the heart and affections from the business of religion ; it is not to deny the indispensable necessity of supernatural aid, or the actual assistance of the Holy Spirit ; it is not to extol our natural powers beyond their just limit ; or to rely upon them solely in working out our salvation : but it is to guard against the delusions of spiritual pride, and against unscriptural notions of the manner in which the Holy Ghost operates upon the minds of men ; it is to prevent the rapturous flights of a heated imagination, and to call the attention to the plain and practical duties of rational devotion ; it is to invite men to confide in the promised support of divine grace, without fostering an unwarranted conceit of familiar intercourse with God ; it is to promote the exertion of those faculties which we have received from our Maker, and to direct them, under infallible guidance, to the purposes for which they were given us, the glory of God and the salvation of our own souls. It is to encourage true zeal, vital piety, and Christian humility, without in-
curring

curing the dangers of wild fanaticism, listless indolence, dangerous security, or agonizing despondence; it is to inculcate the genuine doctrines of the Gospel, and of our Church, "in the words of truth and soberness (c)." I do not merely acknowledge, but I earnestly contend for the doctrine of the operation of the Holy Ghost. I only maintain, that the operations of the Spirit cannot be discerned from the operations of our own minds; that we cannot know whether we be under the guidance of the Spirit, except by comparing our lives and principles with the word of God. Let those who think differently, point out the authority in Scripture, or in our public formularies, for saying, that a man may feel the influence of the Holy Ghost, so as to distinguish what sentiment, what intention, what inclination, or what resolution, is owing to that influence. Let it be remembered that I am speaking of the ordinary course and circumstances of man's life. I do not mean to assert, that the comfort and assistance of the Holy Spirit are never felt by truly good and pious persons, on extraordinary occasions. This would be to contradict both Scripture and experience. It would be to deprive the Christian of his best support and consolation under

under the severe trials, temptations, and afflictions, to which it pleases God to subject his faithful servants in this probationary world; and to check the confidence of approaching bliss, which sometimes beams upon his dying hours, and gives an animating lesson to the witnesses of his death. I conceive, however, that the few persons who may be distinguished by this mark of special favour, will be found among those whose works correspond with their professions of faith, whose affections are really set on things above, while they neglect no duty within their sphere of action, whose hearts are prepared by habitual devotion for the gifts of the Spirit, and who evince an humble sense of their own unworthiness, and a sincere belief in the superintending providence and controlling power of God, by a cheerful resignation to his will, and a constant trust in his protection, without falling into the presumptuous excesses to which these doctrines are carried by the arrogant enthusiasts of the present day.

The difficulties with which the parochial clergy have now to contend, arise from the perversion and abuse of true doctrines, by misguided or ill-designing men. It is no easy matter to define with precision where truth ends, and error begins. That human nature is corrupt, is a true doctrine; but it is not true, that it is so corrupt that all
endeavour

endeavour on our part to amend it must be totally ineffectual. The depravity of human nature is the ground upon which the necessity of redemption rests; but to represent this depravity as utterly incorrigible, is destructive of every human effort, of all moral virtue, and of every earthly comfort. If men be persuaded that they cannot arrive at any degree of goodness, they will be apt either to yield to every temptation, because they fancy resistance useless, and thus become profligate in the extreme; or, anticipating the pains of future punishment; they will suffer all the miseries of religious despair. The clergy therefore cannot caution their parishioners too strongly against listening to those preachers who are continually describing man as irrecoverably sunk in sin and wickedness; they should impress upon their minds the duty and necessity of exertion; and teach them, that the frailty and corruption derived from our first parent will not be admitted as an excuse for criminal indulgencies, since we are assured that we shall always be assisted by divine grace in our struggles to withstand the evil propensities of our nature: "God is faithful, who will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it (f)."

We

We must however be careful not to represent men, even in their most improved state, as deserving of positive reward at the hands of their Almighty Creator. The obnoxious and unfounded doctrine of human merit, held by the church of Rome, fosters pride and presumption. The equally erroneous and baneful doctrine of moral incapacity, in the extent unhappily adopted by Calvin, tends to produce hopeless melancholy, or hardened profligacy (*g*). The former exalts too high, the latter depresses too low, the powers of man. Our church, with its usual accuracy and judgment, avoids both these errors, by considering men as capable of contributing in some degree to their own moral and religious improvement, through the influence of God's preventing grace; and by maintaining that their constant and zealous exertions to purify their hearts and minds, will be furthered by more ample supplies of divine assistance; not because of their own deserts, but for the sake of their blessed Redeemer. Obedience is commanded, and it is therefore our duty; our practicable duty, or it would not have been commanded. We are expressly told, that when we have done all "those things which are commanded us," we are still
 "unprofitable

(*g*) Non equidem nego quin multi audientes nihil esse boni in nobis, sibi in suis vitiis liberius indulgeant. Calv. in Phil. c. 2. v. 13.

“unprofitable servants (*h*);” we can have no right to reward; and an eternal reward, as a matter of right, ought not even to be named among us. But who can say, he has done all? What man liveth and sinneth not? In many things we all offend; and pardon is the object of the daily petitions which our Lord himself enjoined. Where then is boasting? It is excluded and disclaimed. It is one thing to say, that such an action, performed from a sincere desire to obey the will of God, is partly the effect of our own voluntary exertion; and another, to boast of the action as in itself meritorious. It is one thing to trust to the goodness of God, as declared in Scripture, for the effectual assistance of the Holy Spirit; and another to assert, that from our own intrinsic merit we have a right to divine favour here, and to reward hereafter. The “promise of the life that now is, and of that which is to come (*i*),” the means of grace, and the hope of glory, we owe solely to the undeserved mercy of God through the merits and mediation of his blessed Son. It is not possible for man, with reference to the original connexion between the creature and his Creator, to have any merit towards God; for whatever powers and qualifications

tions he possesses, he has received them all from God ; and God has a right to every exertion which man can make. But God has been pleased to enter into a covenant with man, subsequent to the rules and directions which he gave him at his creation, and to promise certain privileges and blessings, upon the performance of certain conditions. This new Dispensation; so far from being the consequence of any right conduct in man, is founded in his misconduct, the first intimation of future redemption being given immediately after the Fall, at the moment God was denouncing punishment upon the disobedience of Adam. It is to be acknowledged in all its parts as entirely gratuitous, as proceeding solely from the free mercy of God ; and our performance of the required conditions is not to be considered as constituting any merit in us, or conferring any right to reward, independent of his promises. If the conditional offer of spiritual aid in this world, and of eternal happiness in the next, had not been made, the same conduct in us, supposing that possible, would have given no claim to favour or reward from God here or hereafter, a right to any recompence from God being absolutely impossible. I am here speaking upon the ground of strict justice, and upon no other ground can the abstract question of merit be argued. The question becomes

becomes of a totally different nature where promises, arising solely from kindness and mercy, are concerned (*l*). We know that "he who hath promised is faithful (*m*);" and therefore we rely upon his promises, without feeling that we had any reason to expect them. We entertain a blessed hope, that "among all the changes and chances

(*l*) "Faithful promise makes due debt. This was all that the ancient church did ever understand by the name of Merits: Let Petavius bear witness, *Antiqui patres omnes, et præ cæteris Augustinus, cumque iis consentiens Romana et catholica pietas agnoscit merita eo sensu, nimirum ut neque Dei gratiam ulla antecedant merita, et hæc ipsa tum ex gratia, tum ex gratuita Dei pollicitatione tota pendeant.* . . . It is an easy thing for a wrangling sophister to dispute of merits in the schools, or for a vain orator to declaim of merits out of the pulpit: but when we come to lie upon our death beds, and present ourselves at the last hour before the tribunal of Christ, it is high time both for you and us to renounce our own merits, and to cast ourselves naked into the arms of our Saviour. That any works of ours (who are the best of us but unprofitable servants) which properly are not ours, but God's own gifts; and if they were ours, are a just debt due unto him, setting aside God's free promise and gracious acceptance, should condignly by their own intrinsic value deserve the joys of heaven, to which they have no more proportion than they have to satisfy for the eternal torments of hell; this is that which we have renounced, and which we never ought to admit." Abp. Bramhall, p. 37.

(*m*) Heb. c. 10. v. 23.

chances of this mortal life we shall ever be defended by God's most gracious and ready help, and finally by his mercy obtain everlasting life," without pretending to any right inherent in ourselves, any merit from our own performances which could entitle us to such blessings: indeed we feel a sort of presumption even in disclaiming every thing of this nature, every species and degree of merit. The Pelagian doctrine therefore, *Gratiam secundum merita nostra dari*, which is so justly reprobated by Augustine, is equally condemned by us. But we contend, that God is pleased so far to reward the right use of baptismal grace, and to accept our sincere though feeble endeavours after righteousness, as to give us the farther assistance of his Holy Spirit. For this "increase of grace" we pray in our Litany; and knowing that "God is able to make all grace abound towards us (*n*)," in humble confidence and grateful acknowledgment that "our sufficiency is of God (*o*)," "not as though we were already perfect, but forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark, for the prize of the high calling of God in Christ Jesus (*p*)."

(*n*) 2 Cor. c. 9. v. 8. (*o*) 2 Cor. c. 3. v. 5.

(*p*) Phil. c. 3. v. 14.

CHAPTER THE SECOND.

OF REGENERATION.

AS the term Regeneration, or New-birth, is frequently used by modern Calvinists, when speaking of their favourite tenets of instantaneous conversion and indefectible grace, it may be proper to explain the application and true meaning of this word in Scripture, and in the Public Formularies of our Church.

It was observed in the former chapter, that the transgression of Adam causes all his posterity to be born with a corrupt nature; that the recovery from this fallen condition cannot be accomplished but through the atonement of Christ; and that baptism is, by the appointment of our Saviour himself, the form and seal of admission into his religion. Those who are baptized are immediately translated from the curse of Adam to the grace of Christ; the original guilt which they brought into the world is mystically washed away; and they receive forgiveness of the actual sins which they may themselves have committed; they become reconciled to God, partakers of the Holy Ghost,

Ghost, and heirs of eternal happiness; they acquire a new name, a new hope, a new faith, a new rule of life. This great and wonderful change in the condition of man is as it were a new nature, a new state of existence; and the holy rite by which these invaluable blessings are communicated is by St. Paul figuratively called "Regeneration (*q*)," or New-birth. Many similar phrases occur in the New Testament, such as, "born of water and of the Spirit (*r*);" "begotten again unto a lively hope (*s*);" "dead in sins, and quickened together with Christ (*t*);" "buried with Christ in baptism (*u*);" "born again, not of corruptible seed, but of incorruptible (*x*):" these expressions all relate to a single act once performed upon every individual—an act essential to the character of a Christian, and of such importance that it is declared to be instrumental to our salvation, "baptism doth now save us, by the resurrection of Jesus Christ (*y*);" "according to his mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost (*z*);" "except a man be born again, he cannot see the kingdom of God (*a*)." "As we are not naturally

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(*q*) Tit. c. 3. v. 5.(*r*) John, c. 3. v. 5.(*s*) 1 Pet. c. 1. v. 3.(*t*) Eph. c. 2. v. 5.(*u*) Col. c. 2. v. 12.(*x*) 1 Pet. c. 1. v. 23.(*y*) 1 Pet. c. 3. v. 21.(*z*) Tit. c. 3. v. 5.(*a*) John, c. 3. v. 3.

men without birth, so neither are we *Christian men*, in the eye of the church of God, but by *new-birth*; nor, according to the manifest ordinary course of divine dispensations, *new-born*, but by that baptism which both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life (*b*). Christians then have, what Bishop Pearson calls "a double birth (*c*)," namely, a natural birth from Adam, and a spiritual birth from Christ. There cannot be two natural births, neither can there be two spiritual births. There cannot be two first entrances into a natural life, neither can there be two first entrances into a spiritual life. There cannot be a second Baptism, or a second Regeneration. Baptism conveys the promise of those privileges and blessings which God has been graciously pleased to annex to the profession of the Christian faith, and as "he is faithful that promised (*d*)," a repetition of the promise is never necessary; being once made by Him, "with whom is no variableness, neither shadow of turning (*e*)," it continues in force for ever. The promise is indeed conditional; and if men neglect to perform the conditions, they have no longer any claim

(*b*) Hooker, Book 5.

(*c*) On the Creed, Art. I.

(*d*) Heb. c. 10. v. 23.

(*e*) Jas. c. 1. v. 17.

claim to the privileges and blessings of the covenant into which they entered. Those Christians, who, in the primitive age, had fallen into error or relapsed into wickedness, are never in the New Testament exhorted to regenerate themselves, or taught to wait in a passive state for Regeneration by the Holy Ghost. They are called upon to be renewed, "Be renewed in the spirit of your mind (*f*); "Be ye transformed by the renewing of your mind (*g*); "The inward man is renewed day by day (*h*)," which indicates a progressive improvement, and not a sudden conversion. The restoring those who had departed from the truth as it is in Jesus, is not called regenerating them, but "renewing them again unto repentance (*i*). " St. John, in the Revelation, commands the churches, which held unsound doctrine, or were guilty of immoral practices, not to be regenerated, but to "repent (*j*). " The word Regeneration therefore is in Scripture solely and exclusively applied to the one immediate effect of baptism once administered, and is never used as synonymous to the repentance or reformation of a Christian, or to express any operation of the Holy Ghost upon the human mind subsequent to baptism.

(*f*) Eph. c. 4. v. 23.

(*g*) Rom. c. 12. v. 2.

(*h*) 2 Cor. c. 4. v. 16.

(*i*) Heb. c. 6. v. 6.

(*j*) Rev. c. 2. v. 5 & 16. c. 3. v. 3 & 19.

baptism. “And the Christians did in all antient times continue the use of this name for baptism; so as that they never use the word regenerate or born again, but that they mean or denote by it baptism (*k*).”

We shall find this word used exactly in the same manner in our Liturgy, Articles, and Homilies. In the beginning of the service of Public Baptism of Infants, we pray, that the infant brought to be baptized “may be washed and sanctified with the Holy Ghost; may receive remission of his sins by spiritual Regeneration; may be born again; and that the old Adam may be so buried, that the new man may be raised up in him.” Immediately after the priest has baptized the child by pronouncing the words commanded by our Saviour, and has signed him with the sign of the cross in token of his new profession, he proceeds to say, “Seeing *now* that this child *is* regenerate (*l*) and grafted into the
body

(*k*) Wall’s Hist. of Inf. Bapt. Int. Sect. 6.

(*l*) “There have been, says Dr. Nicholls on Common Prayer, some very unreasonable exceptions taken against this expression: as if all persons who are baptized were truly regenerate, whereas several of them prove afterwards very wicked. But this objection is grounded upon a modern notion of the word Regeneration, which neither the antient Fathers of the church,
nor

body of Christ's church." And in the concluding prayer, the priest returns " thanks to God that it hath pleased him to regenerate this infant with the Holy Spirit, and to receive him for his own child by adoption, and to incorporate him into his

nor the compilers of our Liturgy, knew any thing of. Indeed some writers of the last century run into this new-fangled phrase, to denote conversion, or a returning from a lapsed state, after a notorious violation of the baptismal covenant, to an habitual state of holiness. But no antient writer that I know of, ever expressed this by the word *Regeneration*. Regeneration, as often as 'tis used in the Scripture books, signifies the baptismal Regeneration. There is but one word which answers to this in the New Testament, and that is *Παλιγγενεσία*, and that *Παλιγγενεσία* refers to baptism, is plain, by having the word *λutron* joined with it, ' According to his mercy he saved us, *δια λutron Παλιγγενεσιαν*, by the washing of Regeneration.'—Tit. c. 3. v. 5. Our Saviour indeed made use of the like expression before the Apostle to Nicodemus, ' Except a man *γεννηθη ανωθεν* be born again, he cannot see the kingdom of God.'—John, c. 3. v. 3. But what he means by being born again, he explains, verse 5, by directing it positively to baptism; ' Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Regeneration in the language of the Fathers constantly signifies the participation of the sacrament of baptism:" in proof of this he quotes passages both from the Greek and Latin Fathers, and adds, that the language of the schoolmen, and of " the most eminent divines of the Reformation," is exactly the same, the word keeping " the antient sense for 1600 years."

his holy church;" and it is added, that "God for his part will most surely keep and perform his promise of releasing him from his sins, sanctifying him with the Holy Ghost, and giving him the kingdom of heaven and everlasting life."—In the service of Private Baptism, immediately after the baptismal words are pronounced, it is said, "this child being born in original sin, and in the wrath of God, is now by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life." And the service of Baptism of such as are of riper years, begins thus, "Forasmuch as all men are conceived and born in sin, and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively members of the same." And after the baptismal words are pronounced, the persons baptized are
declared

declared to be "regenerate and new-born again."—It is impossible for language to be more explicit and decisive than these passages quoted from our three Forms of Baptism.

In the Catechism it is said, that the inward and spiritual grace of baptism is, "a death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

In the office of Confirmation, the Bishop, after the renewal of the baptismal vow, but previous to the laying on of hands, prays thus, "Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given them forgiveness of all their sins," evidently referring to the rite of Baptism. And in the Collect for Christmas-day, again in allusion to our Christian Baptism, and to a passage of Scripture already quoted, we pray to Almighty God, that "we, being regenerate and made his children by adoption and grace, may daily be renewed by his Holy Spirit;" here, "being regenerate," is a translation of *regenerati*, having been regenerated by baptism (*m*). To these positive proofs we may add an argument of a negative nature, namely, that in all the numerous passages of our Liturgy, which suppose the sinfulness of Christians

(*m*) Vide Nicholls's Preface to the Supplement.

Christians after baptism, and enforce the duty of repentance and amendment, the word *Regeneration* is not once used. Whence we may conclude, that our Reformers, who were perhaps more accurately acquainted with the doctrines and language of the New Testament, than the Divines of any other age or country since the days of the Apostles, did not think it consistent with the principles of the Gospel to require *Regeneration* from those who were already baptized. Nor do they ever apply the word *Regeneration* to any operation of the Holy Ghost, except at the time of baptism.

In the 9th article, those "that are regenerated" and those "that believe and are baptized" are mentioned as the same persons. The 15th article speaks of all Christians as being "baptized and born again in Christ." And the 27th article says, that "baptism is a sign of *Regeneration* or new-birth," meaning, that the external form is a sign of the internal effect. These are the only instances, in which the word *Regeneration*, or any expression of the same import, occurs in the Articles.

In the Homilies we find the following passages: in speaking of Churches, "wherein be ministered the sacraments and mysteries of our redemption," it is said, "the fountain of our *Regeneration* is there presented unto us; the partaking of the
body

body and blood of our Saviour Christ is there offered unto us (*n*),” signifying Baptism and the Lord’s Supper: “Our Saviour Christ altered and changed the same [the practice of frequent washing among the Jews] in his church into a profitable sacrament, the sacrament of our Regeneration or new-birth (*o*),” that is, baptism. “He saved us by the fountain of the new-birth, and by the renewing of the Holy Ghost, which he poured on us abundantly, through Jesus Christ our Saviour, that we, being once justified by his grace, should be heirs of eternal life, through hope and faith in his blood (*p*).”

Hence it appears, that neither Scripture, nor the writings of our Church, authorize us to call upon those who have been baptized, whether in their infancy, or at a mature age, to regenerate themselves, or to expect Regeneration through the workings of the Holy Ghost. It is highly proper to exhort them to repent and to reform (*q*), to preserve or to repair that regenerate state which the Spirit once gave them; to remind them, as

St. Paul

(*n*) P. 229. (*o*) P. 243. (*p*) P. 345.

(*q*) “Though inculcating perpetually, that without holiness no man shall see the Lord, is indispensably needful; yet preaching the necessity of being regenerated, as a thing still absolutely wanting to a great part of those who call themselves disciples of Christ, is using a lan-

St. Paul reminded his converts, that "they were buried with Christ by baptism into death, and that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life (r)." But this is very different from teaching them to wait for a second Regeneration—a sudden conversion—a sensible operation of the Holy Spirit effecting a total and instantaneous change in their hearts and dispositions. Let them rather be admonished to take a serious, strict, and impartial review of their past lives; let them compare their conduct with the unerring rule of God's written commandments; let them consider the folly and danger of continuing in sin; let them determine to abandon their wicked ways; let them earnestly and faithfully pray for spiritual aid; let them thus renew their minds, and they may rest assured that their pious resolutions and virtuous exertions will be strengthened and promoted by "power from on high."

Regeneration of those, who are already baptized, by the forcible operation of the Spirit, is one
of

guage not conformable to that of Scripture, nor indeed of the primitive Fathers, or the offices of our own Liturgy; which declares every person who is baptized, to be by that very act, regenerated and grafted into the body of Christ's church." *Secker's Sermons*, V. 5. P. 390.

(r) Rom. c. 6. v. 4.

of the doctrines, by which the weak credulity of unthinking persons is imposed upon in the present times. It is a dangerous illusion, calculated to flatter the pride and indolence of our corrupt nature. It is an easy substitute for that "Godly sorrow which worketh repentance;" for that real amendment of life which consists in mortifying our carnal lusts, in forsaking "the sin which doth most easily beset us," and in an active and conscientious endeavour to obey the revealed will of God. Men, who fancy that they have received this second birth, consider themselves full of divine grace, are too often regardless of the laws both of God and man, affect to govern themselves by some secret rules in their own breasts, urge the suggestions of the Spirit upon the most trifling occasions, and pretend the most positive assurance of their salvation, while perhaps they are guilty of the grossest immoralities, and are treading under foot the Son of God by the most palpable departure from the plain and simple rules of his pure and holy religion; or at least by boasting of the peculiar favour of Heaven, they imitate the persons spoken of in the Gospel, who "trusted in themselves that they were righteous, and despised others (*s*)."

Regeneration

(*s*) Luke, c. 18. v. 9.

Regeneration then in its true sense signifies an inward effect produced by the Holy Ghost through the means of baptism, whereby the person baptized exchanges his natural state in Adam for a spiritual state in Christ. Water applied outwardly to the body, together with the grace of the Holy Ghost applied inwardly to the soul, regenerates the man; or in other words, the Holy Ghost, in and by the use of water baptism, causes the new-birth. And the words Regeneration and New-birth are never used in the New Testament, or in the writings of our Church, as equivalent to conversion or repentance, independent of baptism. The instantaneous conversion of persons already baptized, by the resistless and perceptible power of the Holy Ghost, and their being placed in a state of salvation from which it is impossible for them to fall, are unfounded and mischievous tenets, utterly irreconcilable with Scripture and the doctrines of the Church of England. The design of Christianity is indeed to remedy the corruption and depravity of human nature, and to restore it to that image of God in which Adam was created, and which by transgression he lost—but this is not done by sudden and violent impulses of the Spirit—it must be, as I observed in the former Chapter, the progressive

gressive result of calm and serious reflection, firm resolution, zealous exertion, and constant vigilance, aided by the co-operation of divine grace. The frame and temper of the mind will thus be gradually improved; the force of sinful temptations will grow less and less; we shall “daily proceed in all virtue and godliness of living (*t*),” “till we come unto a perfect man, unto the measure of the stature of the fulness of Christ (*u*).”

(*t*) Bapt. Service.

(*u*) Eph. c. 4. v. 13.

CHAPTER THE THIRD.

OF JUSTIFICATION, FAITH, AND GOOD WORKS.

ALTHOUGH there must really and necessarily be the most perfect harmony between authors who write under the immediate influence of the Divine Spirit, yet it is certain, that there is some appearance of inconsistency in the different books of the Sacred Volume. To the improper interpretation of seemingly contradictory texts, we may justly attribute many of the errors and contests, which have divided and harassed the Christian Church. No passages have given rise to more eager disputes among Divines, both in the present and in former times, than those which relate to Justification, Faith, and Works, which, like the subjects of Original Sin, Free-will, and Grace, considered in the first Chapter, are closely connected with each other; and I shall now endeavour to explain the true doctrine upon these controverted points(*x*).

My

(*x*) Osiander narrat viginti discrepantes sententias de Justificatione. Bellarminus, Lib. 2. de Just. cap. 1. Salmeron 22 discrepantes de Justificatione sententias Lutheranis tribuit. Cent. Magd.

My first inquiry shall be, in what senses the words Justification and Faith are used in the New Testament, and in the Public Formularies of our Church.

Justification is a forensic term—to be justified before God, signifies to be declared and accounted as just or righteous in his sight. The application of this word in the New Testament is not confined to Christians. St. Paul and St. James both speak of the Justification of Abraham (*y*). The former Apostle says of the Jews, “Not the hearers of the law are just before God, but the doers of the law shall be justified (*z*);” and of the Heathen he says, “The Scripture, foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham (*a*);” and speaking both of Jews and Heathen, he says, “It is one God, which shall justify the circumcision by Faith, and uncircumcision through Faith (*b*).” In the following passage the word is applied to all mankind at the day of final retribution, “Every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned (*c*).”

Such

(*y*) Rom. c. 4. v. 2. Jas. c. 2. v. 21.

(*z*) Rom. c. 2. v. 13.

(*a*) Gal. c. 3. v. 8. (*b*) Rom. c. 3. v. 30.

(*c*) Matt. c. 12. v. 36 & 37.—This declaration was addressed

Such is the extensive use of the word justify ; but our more particular concern is, to ascertain its exact meaning when applied to Christians exclusively. For this purpose, we must have recourse to the Apostolical Epistles ; and I have to observe, as a very important consideration, that when thus applied it always refers to the present life. Justification of Christians means Justification in this world, as in these passages, “ And such (namely thieves, covetous, drunkards, revilers, and extortioners) were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (*d*):” here St. Paul represents the Corinthian Christians as having been formerly guilty of great sins, but as being now washed, sanctified, and justified ; that is, as having been baptized, as having abandoned their former wickedness, and as having been justified from their former guilt, in the name of Christ, and through the operation of the Divine Spirit at the time of baptism : it is evident that in this passage nothing is spoken of as future ; the washing, the sanctifi-

cation,

addressed by our Saviour to the Pharisees, who blasphemously asserted that he cast out devils by Beelzebub the prince of the devils, and seems intended to admonish us, that words as well as actions will be the subject of judicial inquiry at the last day.

(*d*) 1 Cor. c. 6. v. 11.

cation, the Justification, were all events which had already taken place. "Being justified by Faith, we have peace with God (*e*);" St. Paul here speaks of living Christians, who, in consequence of having been justified from their former sins through Faith in Christ, have now peace with God. The following text is still more clear, and points out the difference between Justification and Salvation, "Being *now* justified by his blood, we *shall* be saved from wrath through him (*f*);" here also Justification is spoken of as having already taken place, Salvation as being future; that is, Justification is in this world, Salvation in the next. Justification is the remission of sins here on earth; Salvation is the attainment of happiness in heaven. Not a single passage can be found in the Epistles, or indeed in any part of the New Testament, in which Justification or justify, when applied to Christians exclusively, that is, when treated of as belonging to them as such, denotes the sentence to be pronounced at the day of judgment. Nor do the Apostles ever tell their converts, that they will hereafter be justified; but always address them as persons who have been justified.

If we examine our Articles, we shall there find the word invariably used in the same sense: in the 11th article it is said, "We are accounted righteous,"

(*e*) Rom. c. 5. v. 1.

(*f*) Rom. c. 5. v. 9.

eous," and "we are justified;" which are synonymous expressions, both in the present tense, and referring to the present life.

The 12th article speaks of "Good Works which follow after Justification," and consequently Justification must be in this life.

The title of the 13th article is, "Of Works before Justification;" which implies that there are works after Justification, and consequently that Justification takes place in this life.

In the 17th article, the distinction is clearly marked; it is there said of the elect, "They be justified freely, they walk religiously in Good Works, and at length by God's mercy they attain to everlasting felicity:" being justified and walking in Good Works must refer to this life, as attaining to everlasting felicity refers to the next.

The word does not occur in any other of the 39 articles.

The Homily "On the Salvation of Mankind," in strict conformity to the 12th article, speaks of "Good Works necessarily to be done afterwards (*g*)" (that is, after a man is justified); and the same Homily uses the expression, "baptized or justified," considering Justification as taking place at baptism, and consequently in this life; "Our office is not to pass the time of this present life unfruitfully

(*g*) Part the 1st.

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fully and idly, after that we are baptized or justified, not caring how few Good Works we do to the glory of God, and profit of our neighbours (*h*)."

Faith, in several parts of the New Testament, and especially in the 11th chapter of the Epistle to the Hebrews, is attributed to persons who lived prior to the times of the Gospel (*i*); but my present business is to inquire into its signification when applied to Christians.

In writing to the Corinthians, St. Paul says, "Though I have all Faith, and have not charity, I am

(*h*) Part the 3d.

(*i*) It is said in this chapter, that "without Faith it is impossible to please God," v. 6: By Faith must be here meant, not Faith in Christ exclusively, but a species of Faith, varying in different men according to the different means afforded them of knowing and practising their duty. For in this chapter we find Faith, a Faith pleasing to God, attributed to a great variety of persons living at very different times and under different dispensations, from Abel the son of Adam, to David and the Prophets under the Jewish œconomy. The Gentiles "were a law unto themselves," and their Faith consisted in believing that a compliance with that law was acceptable to the Deity. The efficacy however of this Faith, whether in the Patriarchs, the Jews, or the Gentiles, must still be derived from the merits and through the mediation of Jesus Christ, who died for the sins of the whole world. Thus it appears

am nothing (*k*);” and to the Ephesians he says, “By grace are ye saved through Faith (*l*):” in the former passage, Faith is declared to be an useless qualification; in the latter, nothing less than the power of attaining eternal salvation is ascribed to it through the grace of God. An useless Faith, and a saving Faith, cannot be the same; and consequently the word is used by this inspired writer in different senses. The Faith, which a man may possess, and yet be “nothing,” is a bare belief of the truth of the Gospel, without any love or gratitude to God for the blessings it conveys, or any practical regard to the duties it enjoins. The Faith, which is the means of salvation, is that belief of the truth of the Gospel, which produces obedience to its precepts, and is accompanied by a firm reliance upon the merits of Christ. That there is a species of Faith which is of no value, we learn also from St. James, “Faith, if it hath not works, is dead, being alone (*m*):” and the same conclusion may be drawn from St. Peter’s exhortation to his converts, to “add to their
that no human being was ever born into the world, and arrived at the age when he had the full use of his reason, who had it not in his power to please God. Calvin acknowledges that the word Faith is used in Scripture in various senses. Lib. 3. cap. 2. sect. 13.

(*k*) 1 Cor. c. 13. v. 2. (*l*) Eph. c. 2. v. 8.

(*m*) Ch. 2. v. 17.

their Faith, virtue, temperance, and charity," and from his declaration, that "he that lacketh these things is blind, and hath forgotten that he was purged from his old sins (*n*)."

Our 12th article speaks of a "true and lively Faith," which epithets imply that there is a Faith which is not true and lively; and our Homilies are very full in their discrimination between these two sorts of Faith. It will be sufficient to quote the following passage: "It is diligently to be noted, that Faith is taken in the Scripture two manner of ways. There is one Faith which in Scripture is called a dead Faith, which bringeth forth no Good Works; but is idle, barren and unfruitful...And this Faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God, and agreeth unto all truths of God's most holy word contained in the Holy Scripture, so that it consisteth only in believing in the word of God, that it is true...This dead Faith therefore is not that sure and substantial Faith, which saveth sinners. Another Faith there is in Scripture, which is not, as the foresaid Faith, idle, unfruitful, and dead, but worketh by charity (as St. Paul declareth ch. 5. Gal.) (*o*) which, as
the

(*n*) 2 Pet. c. 1. v. 5, &c.

(*o*) "Faith which worketh by love," v. 6. The words Charity and Love were formerly used in the same sense.

the other vain Faith is called a dead Faith, so may this be called a quick or lively Faith. And this is not only the common belief of the articles of our Faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at God's hand...And this Faith is not without the love of God and of our neighbours, nor without the fear of God, nor without the desire to hear God's word, and to follow the same in eschewing evil and doing gladly all Good Works (*p*)."

By attending to this limited sense of the word Justification, and to the two-fold meaning of the word Faith, when applied to Christians, we shall be able to understand and reconcile all the passages, both in Scripture and in our Public Formularies, in which these words occur.

It has been already intimated, that the subject of Justification is mentioned in several of the Apostolical Epistles, but it is discussed at the greatest length

(*p*) Homily, "Of the true and lively Faith." *Fides illa, cui tot et tanta tribuuntur in Novo Testamento, prom unica ac simplici virtute nequaquam sumenda est. Suo enim ambitu omnia Christianæ pietatis opera comprehendit. Ubique autem accipitur ut opus per se distinctum, atque ab aliis omnibus virtutibus disjunctum, tantum abest ut ei primas tribuat Spiritus Sanctus, ut post charitatem fere tertio loco ab ipso Paulo collocetur. 1 Cor. c. 13. Bull Harm. Apost. p. 11.*

length in the Epistle to the Romans. St. Paul, after shewing that all mankind, both Jews and Gentiles, were equally under sin, and liable to condemnation and punishment by that God whose laws they had violated, declares, “ Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by Faith of Jesus Christ unto all, and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through Faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works?—Nay: but by the law of Faith. Therefore we conclude, that a man is justified by Faith without the deeds of the law (*q*).” The general doctrine of Justification thus stated, may be resolved into these three parts: First, The meritorious cause on account of which we are justified: Secondly, The condition to be performed by

(*q*) Rom. c. 3. v. 21—28.

by ourselves, to render that cause efficacious : and, Thirdly, The motive which led to the appointment of this mode of Justification. First, God is said to have “ set forth Christ to be our propitiation to declare his righteousness for the remission of sins.” Christ is our propitiation, that is, the atonement made by his death is the meritorious cause of the remission of our sins, or of our Justification. The characteristic blessing of the Christian Religion is, that it provides a satisfaction for sin : to this inestimable benefit it has an exclusive claim : “ By Him all that believe are justified from all things, from which they could not be justified by the law of Moses (*r*),” or by any previous dispensation.

(*r*) “ The Apostle (St. Paul), in this discourse, says Dr. Barrow, implies that no precedent dispensation had exhibited any manifest overture or promise of pardon, and upon that account we are in a main point defective ; for the light of nature doth only direct to duty, condemning every man in his own judgment and conscience, who transgresseth ; but as to pardon, in case of transgression, it is blind and silent : and the Law of Moses rigorously exacteth punctual obedience, denouncing in express terms a condemnation and curse to the transgressors of it in any part ; and so it was a law *ὁ δυνάμενος ζωοποιῆσαι*, not able to give life, Gal. c. 3. v. 21. or save us from death. Hence doth the Apostle lay down this as the foundation of this whole dispute, that the Gospel alone was the power of God through Faith to the salvation both of Jew and Gentile, Rom.

sation. Secondly, Does this cause operate necessarily, and produce our Justification as its unavoidable effect? No; it operates "through Faith in his blood;" that is, the means by which it operates is our Faith in the death of Christ. If we have not that Faith, if we do not embrace the Gospel when proposed to us, Christ is not our propitiation; and consequently, Faith is the condition to be performed by ourselves, to render the death of Christ effectual to our Justification. And the same thing is expressed in a preceding verse, "The righteousness of God [is manifested] which is by Faith of Jesus Christ unto all, and upon all them that believe(s);" Belief or Faith is here also pronounced to be the condition of Justification. Thirdly, The motive which led to the appointment of this mode of Justification, is contained in these words, "being justified freely by God's grace:" it was the mercy of God, his good will towards men, which alone induced him to appoint this gracious mode of Justification. It

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c. I. v. 16 & 17. because in that alone was the righteousness of God by Faith revealed to beget Faith in them, even the Faith by which the just shall live, declaring that no precedent dispensation could justify any man, and that a man is justified by Faith, or hath an absolute need of such a Justification as that which the Gospel tendereth."

(s) Rom. c. 3. v. 22.

was done “freely” and gratuitously, without any merit in us, any claim on our part, when we were all sinners, when the whole world was guilty in the sight of God, and must otherwise have perished everlastingly. “Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of Faith.” Boasting cannot be excluded by the law of works, that is, by the Law of Moses, because in that dispensation God sent no one to be “the propitiation for our sins (*t*);” no one “gave himself for us, an offering and a sacrifice to God (*u*);” there is no “Mediator between God and men (*x*);” and therefore if the works of the Mosaic law do justify, it must be on account of their own merit, and the performance of them

must

(*t*) 1 John, c. 4. v. 10. (*u*) Eph. c. 5. v. 2.

(*x*) 1 Tim. c. 2. v. 5.—Upon the subject of “the Efficacy of the Mosaic Atonement as applied to cases of Moral Transgression,” vide Dr. Magee’s Discourses, V. 1. p. 308. The learned author admits that “the blood of bulls and of goats could not take away sins,” “but as connected, in the eye of Faith, with that more precious blood-shedding which can purge the conscience from dead works to serve the living God.” If therefore we consider the Mosaic Dispensation as independent of the Christian, if we suppose Moses to have delivered the law to the Jews, and Christ not to have died for the sins of mankind, the legal sacrifices would have had no atoning power with respect to moral guilt. The efficacy of all propitiation for sin is derived from the merits and sufferings of Christ.

must be attended with a ground for boasting. It is otherwise with “the law of Faith,” or the Gospel of Christ, where boasting is excluded by denying merit to Faith, and by referring all merit to Christ, from whose death the justifying efficacy of Faith is wholly derived. This is a fundamental difference between the two Covenants, the law of works and the law of Faith, the Dispensation of Moses and the Gospel of Christ. The Jews proudly boasted of the observance of their external ordinances as constituting merit, and conferring right to the favour of God; but Christians are taught, after they have done all, to confess themselves unprofitable servants, and to rely humbly and solely upon the merits and mediation of their Blessed Redeemer for acceptance at the Throne of Grace. “The Lord hath laid on him the iniquity of us all (*y*);” “Who his own self bare our sins in his own body (*z*);” “He was made sin for us, who knew no sin, that we might be made the righteousness of God in him (*a*);” “Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption (*b*):” There is, as it were, a mutual transfer of the sins of men to Christ, and of Christ’s righteousness to men; so that God no longer

(*y*) Is. c. 53. v. 6.(*z*) 1 Pet. c. 2. v. 24.(*a*) 2 Cor. c. 5. v. 21.(*b*) 1 Cor. c. 1. v. 30.

longer "imputeth their trespasses unto them(c)," and he is "the justifier of him which believeth in Jesus(d)." Christ being himself "without sin," voluntarily underwent the punishment due to sin; and we enjoy the benefits of his righteousness and passion, in being "reconciled to God(e)," and made "heirs of salvation(f)."

Every individual of the human race having violated the commands of God, no one could be justified upon the ground of his works; no man could claim Justification as a debt due to his unvaried observance of the law under which he lived. Had there been such an unvaried observance in any one, it would have given him a title, upon the ground of strict justice, without any grace or favour, to the sentence of Justification(g).

And

(c) 2 Cor. c. 5. v. 19.

(d) Rom. c. 3. v. 26.

(e) 2 Cor. c. 5. v. 20.

(f) Heb. c. 1. v. 14.

"God gives us all these benefits of the New Covenant as certainly for the sake of Christ and his righteousness, as if we had satisfied him, and merited them ourselves; and that thus far Christ's righteousness is ours in its effects, and imputed to us, in that we are thus used for it, and shall be judged accordingly." Allen, Preface to the two Covenants.

(g) It has been observed, that Justification is a forensic term. We are to suppose a moral agent called before a competent tribunal, to answer whether he has obeyed the laws which were prescribed to him as the

rule

And this is what St. Paul means, when he says, “to him that worketh, is the reward not reckoned of grace, but of debt (*h*).” Uniform obedience being the duty of every man, a single transgression would destroy the right to Justification, and “in many things we offend all (*i*).” Since then Justification is due to no one on the ground of works, or uniform obedience, to whomsoever Justification is granted, it must be an act of grace. It rested with God to declare upon what condition he would grant this act of grace, and we have seen that it pleased him to appoint Faith in Christ as this condition; and therefore, as St. Paul says in the next verse, “to him that worketh not, (that is, who has not by his works obeyed the law under which he formerly lived) but believeth on him that justifieth the ungodly, his Faith is counted for righteousness (*k*);” and soon after he says, “Therefore it is of Faith, that it might be by grace (*l*):” Faith then stands in the place of righteousness, or uniform obedience; and through

the rule of his conduct: if upon examination it shall appear that he has obeyed the laws, he has a right to the sentence of Justification; but if it shall appear that he has not obeyed them, he is subject to the sentence of condemnation. Strictly speaking, reward is not included in the idea of Justification.

(*h*) Rom. c. 4. v. 4. (*i*) Jas. c. 3. v. 2.

(*k*) Rom. c. 4. v. 5. (*l*) Rom. c. 4. v. 16.

the mercy of God obtains for the transgressor that Justification as an act of grace, which his own uniform obedience, had it taken place, would have obtained for him as a debt of justice, but which he could not claim, because he had not been uniformly obedient. And this is what St. Paul means, when he says, "If by grace, then is it no more of works; but if it be of works, then is it no more grace (*m*):" if it be an act of justice, in consequence of a man's works, or uniform obedience, it is not an act of grace; and if it be an act of grace, it is not in consequence of his works. A claim from works, and grace through Faith, are incompatible. A man cannot obtain Justification upon both grounds, works and grace; in the one case he would have fulfilled the law, in the other case he would not have fulfilled it.

We find the same doctrine, as far at least as the condition of Justification is concerned, clearly asserted in the Epistle to the Galatians, "A man is not justified by the works of the law, but by the Faith of Jesus Christ; even we (that is, even we Jews, who were born under another Covenant with God) have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the works of the law: for by the works of the law

(*m*) Rom. c. II. v. 6.

law shall no flesh be justified (*n*).” “No man is justified by the law in the sight of God, it is evident: for, the just shall live by Faith. And the law is not of Faith: but, the man that doeth them shall live in them (*o*);” meaning, that the promises of the law are not made upon condition of believing, but upon condition of doing. This doing must be undeviating obedience, for, “Cursed is every one that continueth not in all things which are written in the book of the law to do them (*p*):” and all having violated the law, no one could be justified by it. “But the Scripture hath concluded all under sin, that the promise by Faith of Jesus Christ might be given to them that believe (*q*);” the Scripture has pronounced every individual of the human race to be guilty of sin, that the promise of Justification and life through Faith in Christ might extend to all, both Jews and Gentiles, who shall comply with the condition of sincerely believing in his name.

In these texts, not only the justifying power of Faith in Christ is asserted, but it is also declared that the works of the law do not contribute to Justification. This explicit renunciation of the works of the law was directed against the mistaken notion, that the observance of the rites and ceremonies

(*n*) Gal. c. 2. v. 16.

(*o*) Gal. c. 3. v. 11 & 12.

(*p*) Gal. c. 3. v. 10.

(*q*) Gal. c. 3. v. 22.

ceremonies of the Mosaic Dispensation, was required in those Gentiles who embraced the Gospel. The great objection of the Jews, against Christianity, was, that it contradicted, as they imagined, the religion of Moses, which they justly considered as of divine origin, and as preserved to them by the immediate interposition and favour of Heaven. Our Saviour himself said, that he was "not come to destroy the law (*r*);" he came indeed to confirm the moral part of the Mosaic law, and to fulfil the ritual part; and by fulfilling the design of the rites and ceremonies of this typical, and therefore transitory, dispensation, and by rendering them no longer necessary, he in fact abolished them. The abolition however of these rights and ceremonies, the Jews did not comprehend, knowing them to have been established by God, and believing them to be of eternal obligation. This prejudice was "a stumbling block to the Jews," and caused many of them to reject the Gospel; and even some of those who embraced it (*s*) could not be prevailed upon to abandon ordinances to which they and their ancestors had been so long accustomed. These Jewish Christians, not contented with themselves retaining the observance of their antient ceremonies, endeavoured to persuade the
Gentile

(*r*) Matt. c. 5. v. 17. (*s*) Acts, c. 21, v. 20.

Gentile converts, that it was necessary for them also to conform to the Mosaic ritual; they “taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved (*t*).” This opinion was first publicly advanced at Antioch, not long after the ascension of our Saviour, and it produced so much “dissension and disputation,” and was considered as a point of so great importance, that it was “determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the Apostles and Elders about this question.” Upon their arrival at Jerusalem, they declared the purpose of their journey, and “the Apostles and Elders came together to consider of this matter;” and after a full discussion, the doctrine of the Judaizing Christians was condemned, and the Gentile converts were pronounced to be free from the burden of the Mosaic law. Though this decision carried with it not only the authority of the “Apostles and Elders with the whole church,” but also the express sanction of the Holy Ghost (*u*), and was formally communicated in writing to the churches, and confirmed by the special mission of “Judas and Silas, chief men among the brethren, who were sent to tell the same things by mouth,” yet the practice of cir-

cumcising

(*t*) Acts, c. 15, v. 1. (*u*) Acts, c. 15, v. 22, 23 & 28.

cumcising the Gentile converts, and of requiring their obedience to the other legal ordinances, continued to prevail. The severity with which this practice was reprov'd by St. Paul, and the decided manner in which he maintained the doctrine of Justification by Faith without the deeds of the law, unhappily led to another error in the highest degree injurious to the cause of religion and virtue. It was inferred, that because Faith would justify, and the deeds of the law were unnecessary, Christians were under no obligation to obey the moral precepts of the Mosaic law (*x*), and that Faith alone would entitle them to all the privileges and blessings of the Gospel, both here and hereafter. This error, as congenial to the corrupt nature of man, as it is contradictory to the true spirit of Christianity, was eagerly adopted, and

(*x*) Irenæus, Lib. 1. cap. 20, says, that Simon Magus, mentioned in the Acts, c. 8, taught, *secundum ipsius gratiam salvari homines, sed non secundum operas justas*, which is a clear proof how early the doctrine of Justification by Faith was corrupted, and that salvation by grace without Good Works was considered as an heretical doctrine. Irenæus lived in the second century, and his authority upon this point cannot be questioned. This corruption is the more remarkable, as St. Paul seems to have guarded against it, Rom. c. 6. v. 1 & 15. Gal. c. 2. v. 17. St. Paul himself tells us that his doctrine was misrepresented, Rom. c. 3. v. 8. St. Peter says the same of St. Paul's doctrine, 2 Pet. c. 3. v. 15 & 16.

and produced its obvious consequences, licentiousness and profligacy. St. James, in his Epistle (*y*), argues against it with great earnestness and force, and shews that Faith cannot justify in the way contended for by the supporters of this mischievous doctrine, since “by works a man is justified, and not by Faith only (*z*).” Here St. James uses the word Faith, not in the sense in which it was used by St. Paul when speaking of Justification, but in the sense in which it was used by those whose opinions he is combating, namely, bare belief, without producing inward purity or practical obedience: this is evident, by his attributing the Faith of which he is speaking, to devils (*a*). By works, he means
not

(*y*) Veterum multi (eosque inter Augustinus) censent Epistolam Jacobi, et Johannis primam, et Judæ, et eam quæ Petri secunda dicitur, scriptas adversus eos qui Paulinas Epistolas prave interpretantes, Fidem dicebant sine bonis operibus ad salutem sufficere. Bull. It is evident from the beginning of the 4th chapter, that the Christians, to whom St. James addressed his Epistle, were guilty of many vices and irregularities. They seem to have relied upon Faith as alone sufficient for salvation, and to have been regardless of their moral conduct.

(*z*) Jas. c. 2. v. 24.

(*a*) “The devils, we find, confessed Christ, saying, Thou art Christ the Son of God, Luke, c. 4. v. 41, the same form of words, almost verbatim, in which the Apostles of our Saviour made confession of their Faith, John, c. 6. v. 69.” Allen,

not the ceremonial works of the Mosaic law, which were rejected by St. Paul, but works of benevolence and conformity to the will of God, as appears from the illustration of a brother or sister who is naked and destitute of daily food (*b*), and from the examples of Abraham and Rahab (*c*), who gave proof of their Faith by their actions. And by the word justify he does not mean, as St. Paul did, Justification or remission of past sins at the time of admission into the Christian Covenant, but the continuance in a state of Justification, which would be followed by Salvation; and here again he conforms himself to the language of those whose error he is refuting. In reasoning upon this point, he asks, "Can Faith save him (*d*)?" Implying, that the Faith spoken of is insufficient for Salvation. But if it be insufficient for Salvation in the world to come, it is insufficient to keep a person in a state of Justification in this world; and accordingly the Apostle soon after says, "By works a man is justified, and not by Faith only (*e*);" that is, Faith only will not preserve a man in a justified state; it must be accompanied by works, for "Faith without works is dead." It is evident that the Faith here spoken of may exist without works; and in that case it is

(*b*) V. 15.(*c*) V. 21 & 25.(*d*) C. 2, v. 14.(*e*) V. 24.

is of no avail to Salvation. Let it be remarked, that whenever St. Paul, in speaking of Justification, uses the word Works or Deeds, he invariably adds "of the law;" he frequently says, a man is not justified by the works of the law, but not once does he say, a man is not justified by works: so scrupulous is he upon this point, that he repeats the expression, "works of the law," three times in one verse (*f*). The works, therefore, which he rejects from any share in Justification, are the ceremonial works of the law, for which the Judaizing Christians contended. On the other hand, St. James, in speaking upon the same subject, uses the word "works" simply, never adding "of the law:" he does not therefore mean the ceremonial works of the law, but moral works, which the corrupters of St. Paul's doctrine pronounced to be of no importance. And even to these works he does not attribute the whole of Justification, for his expression is, "By works a man is justified, and not by Faith only;" that is, he admits the necessity of Faith, but asserts, that a man is not justified by Faith only: Moral works must follow Faith, or a man will not continue justified, or in a justified state (*g*).

It

(*f*) Gal. c. 2. v. 16.(*g*) Calvin, Lib. 3. cap. 11. sect. 13, concludes, that
if

It has been noticed, that both St. Paul and St. James speak of the Justification of Abraham: the former ascribes it to Faith, referring to a passage in Genesis (*h*), "What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness (*i*).¹" The latter ascribes it to works, and as it were to shew that his doctrine was not contrary to that of St. Paul, he refers to the same passage in Genesis, "Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar? Seest thou how Faith wrought with his works, and by works was Faith made perfect? And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness (*k*).²" God, foreseeing

that if works have any share in Justification, there is boasting in works: this by no means follows; for we do not say that works have any *intrinsic* merit, but that they are the appointed condition of Justification. The same objection would hold against the doctrine of Justification by Faith, for we are not allowed to boast of Faith, or to consider it as possessing any *intrinsic* merit.

(*h*) C. 15. v. 6. (*i*) Rom. c. 4. v. 3.

(*k*) Jas. c. 2. v. 21. Abraham seems to have been justified three times, First, When by the command of God he left his own country, Heb. c. 11. v. 8; Secondly, When he believed God's promise of numerous descendants, Gen. c. 15. v. 6; and Thirdly, When he obeyed God's command to offer his son, Jas. c. 2. v. 21.

that the Faith of Abraham was of that true and lively nature, which would produce obedience, whenever an opportunity offered, imputed it to him for righteousness; and accordingly he did obey upon the very trying occasion of God's commanding him to "offer Isaac his son upon the altar:" his "Faith wrought with his works;" that is, his Faith produced this act of obedience; by it his "Faith was made perfect;" and it was proved, that he possessed the genuine principle of human conduct, a conformity to the will of God; he was therefore "justified by works," for if he had not done this work, or at least expressed a sincere readiness to do it, he would not have been justified, disobedience to the commands of God being incompatible with a state of Justification. Hence it follows that Faith, which produced works, was the Faith which justified Abraham, and consequently the Faith which St. Paul meant, when in arguing upon Justification by Faith, he appealed to the Justification of Abraham. St. Paul's assertion therefore is this; Abraham was justified by Faith, which produced works: St. James's is, Abraham was justified by works, which proceeded from Faith. These assertions are in substance the same; and St. James, in pointing out the true nature of Abraham's Faith, only intended to correct the error of

of those who had misinterpreted the doctrine of St. Paul. This instance of Abraham's Justification; the still earlier examples of Noah, Enoch, and Abel; and the more recent ones of Gideon, David, and the prophets under the Mosaic æconomy, mentioned by St. Paul upon another occasion (*l*), mark the uniformity of God's dealings with mankind in every period of the world, and establish these fundamental and universal principles of the divine dispensations, that "without Faith it is impossible to please God (*m*);" and that "Faith without Works is dead (*n*),"

It is scarcely possible to imagine a more gross perversion of any doctrine, than that which we have been now considering. St. Paul meant, that *ceremonial* works were not necessary *before* Justification; whereas these men pretended St. Paul's authority for maintaining that *moral* works were not necessary *after* Justification. Ceremonial works are not necessary to obtain Justification in this world; therefore, say they, moral works are not necessary to obtain Justification or Salvation in the world to come. Faith alone is sufficient; meaning, instead of a true and lively Faith productive of obedience, a bare

(*l*) Heb. c. 11.(*m*) Heb. c. 11. v. 6.(*n*) Jas. c. 2. v. 20.

bare assent to the truth of the Gospel, without any practical regard to its precepts. They vainly hoped that this spurious Faith would keep them in a state of Justification in this life, and finally procure them Salvation in the next.

God is pleased to grant remission of all past sins, for the sake of his Blessed Son, on account of Faith only ; but he requires from those, whom he thus graciously receives into his favour, an implicit obedience to his commands in future : if they disobey, the pardon is cancelled, the state of acceptance is forfeited, and liability to punishment ensues. The servant, whose debt was forgiven by his Lord, but who afterwards refused to forgive the debt of his fellow-servant, was severely rebuked, and delivered to the tormentors to suffer punishment for that very debt which had been forgiven. To the much agitated question, therefore, Whether works be necessary to Justification, we answer, that if by Justification be meant the first entrance into a state of Justification, works are not necessary ; if by Justification be meant the continuance in a state of Justification, works are necessary. By this distinction, we support the fundamental principle of the Gospel, Justification by Faith in Christ ; and at the same time secure the main purpose of our Saviour's incarnation and death, “ who gave himself for us,
that

that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of Good Works (*o*);” we shew the consistency of Justification by Faith alone with the necessity of personal righteousness and holiness; we vindicate the mercy of God and the atonement of Christ, while we afford the strongest possible sanction to the cause of moral virtue.

From the above explanation, it is evident that I do not agree with a very respectable writer on the doctrine of Justification; in thinking that, in the passages just quoted, St. Paul is speaking of the meritorious cause, and St. James of the conditional cause, of Justification: “St. Paul, says Dr. Pearson, in saying that a man is justified by Faith without the deeds of the law, is speaking of the meritorious cause of Justification; and his meaning is, that we are justified by the Christian religion, that is, by the merits of Christ alone, to the exclusion of all other meritorious causes whatever.” Dr. Pearson here, by the assistance of the expression “the Christian religion” makes “Faith” and “the merits of Christ” synonymous; whereas, as I apprehend, they never can mean the same thing. Faith, when spoken of with reference to Justification, must exist in the person justified. If a man has Faith in Jesus Christ,

Christ, that Faith, through the grace of God and merits of Christ's death, becomes, properly speaking, not the cause, but the means, because it is the appointed condition, of Justification. God, according to what has been stated, of his sovereign will and infinite goodness, ordained the merits of Christ to be the cause, and Faith in those merits to be the condition, of Justification. Cause and condition are distinct ideas; and that they may not be confounded, it would, I think, be better not to use the expression "conditional cause." In order to shew that "the merits of Christ" and "Faith" are not synonymous terms, let us, in St. Paul's sentence, "A man is justified by Faith without the deeds of the law," substitute "the merits of Christ" instead of "Faith," and then the sentence will be, "A man is justified by the merits of Christ, without the deeds of the law:" this latter^{al} proposition is true, but it is different from the^{ation} former. In the former, Faith is pronounced to be^{ing} the condition of Justification on our part; in the latter, the merits of Christ are declared to be the cause of Justification, which is solely owing to the free grace of God. Dr. Pearson himself considers the Christian religion as a covenant; and in one part of his pamphlet makes Faith a condition of Justification on the part of man, although in another he

he makes Faith, as used both by St. Paul and in our 11th article, to signify the meritorious cause of Justification. We may farther observe, that the word Faith is a relative term, and must always refer to some person or thing, expressed or understood (*p*). St. Paul's words, so often quoted, are, "A man is justified by Faith;" Faith in whom, or what? In Christ, unquestionably. The sentence, when this defect is supplied, when the words understood are really added, will be, "A man is justified by Faith in Christ;" which is in fact the proposition St. Paul intended to express. It is manifest, that "the merits of Christ" cannot be here substituted for "Faith;" and still less will it be contended, that "Faith" and merits mean the same thing. Faith *in* Christ, and Faith *of* Christ, which Dr. Pearson seems to consider as conveying different senses, are synonymous expressions, and signify simply the Faith which men have in Christ. But that the expression,

(*p*) Whoever will examine the numerous passages of Scripture, in which the word Faith occurs, without any adjunct, will find that something is always understood. Faith must have an object. Faith is of itself an imperfect expression, though perhaps from its frequent use, and the obviousness of the person or thing signified, it is scarcely noticed as such. "The name of Faith," says Hooker, being properly and strictly taken, it must needs have reference unto some uttered word as the object of belief."

pression, "the merits of Christ," cannot be substituted for the word "Faith," will, if possible, be still more evident, by making the trial in the 11th article, to which also Dr. Pearson refers his idea of meritorious cause. The words of the article are, "We are justified only for the merit of our Lord and Saviour Jesus Christ by Faith, without our own works or deservings." For "Faith" substitute "the merits of Christ," and then the proposition will be, "We are justified only for the merit of our Lord and Saviour Jesus Christ, by the merits of Christ, without our own works or deservings." To say nothing of the tautology introduced by this substitution, the Justification of man becomes perfectly gratuitous and unconditional, and we are required neither to act nor to believe—a doctrine which Dr. Pearson will be very far from supporting. The word "Faith" in this article, is the only one which conveys the idea of a condition to be performed, on the part of man, and is clearly distinguished from the merits of Christ, to which Faith owes its efficacy. If Dr. Pearson would write in the three articles upon Justification, and in the whole of the celebrated passage in the Epistle to the Romans, the expression "the merits of Christ" instead of the word "Faith," wherever he meets with it, I am persuaded

suaded he would admit, that “the merits of Christ” and “Faith” are not synonymous terms, either in the language of our Church, or of St. Paul when speaking upon the subject of Justification.

The word believe, in all its various inflexions, occurs many hundred times, but, if I mistake not, the word belief occurs only once (*q*), in the New Testament. It may be right, therefore, to apprize those who are not acquainted with the learned languages, and to remind those who are, that the Greek word translated Faith, is derived from the word which is translated to believe (*r*), and might with equal propriety have been translated Belief. The word Faith is, I suspect, often supposed to convey some mysterious sense, which is not authorized by the word in the original language. Faith and Belief, strictly speaking, mean the same thing, and are used in the same sense by our old Divines: “No man, says the learned and judicious Hooker, can attain Belief by the bare contemplation of heaven and earth, for that they neither are sufficient to give us as much as the least spark of light concerning the very principal mysteries of our Faith.” And Archbishop Tillotson says, “Faith, or which is all one, Belief (*s*).”

That

(*q*) 2 Thess. c. 2. v. 13. The word unbelief occurs frequently. (*r*) ΠΙΣΤΙς α πιστευω. (*s*) Rule of Faith, p. 3.

That Belief or Faith may exist, unaccompanied by any of the Christian virtues and graces, appears from the case of Simon Magus, already referred to, who is said to have “believed,” and yet “his heart was not right in the sight of God;” he was “in the gall of bitterness, and in the bond of iniquity (*t*).”

Indeed that there is no necessary connexion between Faith or Belief and Good Works, even according to St. Paul, who is the great advocate for the doctrine of Justification by Faith, is evident from a passage in his first Epistle to the Corinthians, a part of which has been already quoted, “Though I have all Faith so that I could remove mountains, and have not charity, I am nothing.” Could St. Paul have described Faith in stronger terms, “all Faith so that I could remove mountains?” Or could he have inculcated the necessity of Good Works in more decisive language, “though I have all Faith, and have not charity, I am nothing (*u*)?” And at the end of the chapter, he sums up the argument, by saying, “And now abideth Faith, hope, charity, these

(*t*) Acts, c. 8. v. 13. 21. & 23.

(*u*) 1 Cor. c. 13. v. 2.—“As it is here supposed that this Faith might in fact be separated from love, it cannot signify the same as in the Epistle to the Romans, where it is such an assent to a divine declaration as produces a suitable temper and conduct.” Doddridge,

these three ; but the greatest of these is charity :” We have therefore this Apostle’s authority, not only for maintaining the possibility of Faith existing without charity, and its utter inefficacy in that case, but also for considering charity as superior to Faith when they “abide” together. Nor is it difficult to comprehend the reason of this superiority ; for surely it is more easy to convince the understanding of the truth of the Gospel, than to correct the selfishness of our nature, and to impress our minds with the principles of divine love or piety towards God, and of universal benevolence towards men, so as to practise both in the degree required by our holy religion, namely, to “love God with all our heart, and soul, and strength (*x*),” and “our neighbour as ourselves (*y*).”

That we may have clear and distinct ideas of the doctrines inculcated by the two Apostles, and correctly understand what our Church teaches relative to Justification and Faith, it will be necessary to take a general and connected view of the whole subject.

Justification, as the word is used in the Epistles, refers to adult persons who were converted to Christianity through the preaching of the Apostles, and is said by St. Paul to be effected by Faith ;
that

(*x*) Luke, c. 10. v. 27. (*y*) Matt. c. 19. v. 19.

that is, suppose a person to have been educated as a Jew or a Heathen, and suppose him, which was the case of every Jew and of every Heathen, to have been guilty of a variety of sins ; and suppose him, by attending to the evidences of the truth of the Gospel, to have been convinced that Jesus was the Messiah, the promised Saviour of the World : such a person could not but feel contrition for the wickedness of his past life, and be anxious to avoid the punishment to which he was liable. Having understood that baptism was essential to entitle him to the blessings of this new and merciful dispensation, of the divine authority of which he was fully persuaded, he would eagerly apply to some one of those who were commissioned to baptize ; and baptism, administered according to the appointed form to a true believer, would convey Justification ; or in other words, the baptized person would receive remission of his past sins, would be reconciled to God, and be accounted just and righteous in his sight. Baptism would not only wash away the guilt of all his former sins, both original and actual, and procure to him acceptance with God, but it would also communicate a portion of divine grace, to counteract the depravity of his nature, and to strengthen his good resolutions. Faith therefore, including repentance for former offences, was, as far as the

person himself was concerned, the sole requisite for Justification. No previous work was enjoined; but baptism was invariably the instrument, or external form, by which Justification was conveyed. St. Paul himself, soon after his miraculous conversion, and before he entered upon his ministry, was baptized, that "his sins might be washed away (*z*)."
The *Æthiopian Eunuch*, after hearing "Jesus preached" by Philip, and confessing that he believed "Jesus Christ to be the Son of God," was immediately baptized (*a*); and on the day of Pentecost no fewer than 3000 persons, who were converted by the first sermon of St. Peter, were instantly baptized, under the promise of receiving "remission of their sins (*b*)."
It is plain that these men were justified by Faith, and by Faith only. Here arises the important question, whether a person thus converted, baptized, and justified, must necessarily continue in a state of Justification? Certainly not. Upon what then did his continuance depend? Upon his belief of the doctrines, and obedience to the precepts of the Gospel, that is, upon the performance of the conditions of the covenant into which he had entered by the holy rite of baptism, and which he had engaged to observe.

(*z*) Acts, c. 9. v. 18. and c. 22. v. 16.

(*a*) Acts, c. 8. v. 37, 38. (*b*) Acts, c. 2. v. 38 & 41.

observe (*c*). If he really performed these conditions, he continued in a state of Justification ;
and

(*c*) Hinc factum est, ut jam inde a primis ecclesiæ primordiis nemo sanguine Christi per baptismum aspersus fuerit, nisi obedientiam divinorum mandatorum prius pollicitus. Bull Ex Cens. p. 19. Jus ad regnum, quod in prima Justificatione homini conceditur, est, ut sæpe diximus, jus pendens a conditione in futurum, si Deus vitam concesserit, præstandâ ; proinde revocabile. Hæc est manifesta doctrina sacrosanctæ ecclesiæ catholicæ, adeoque nostræ. Cujus rei luculentam rationem adjiciam : Nemo ad primæ Justificationis gratiam admittitur, qui non voto saltem ac sincero proposito ad obsequium Deo in posterum secundum præscriptum Evangelii præstandum se obstrinxerit. Jam quis non videt obedientiam, quæ voto necessario suscipienda erat ad gratiam Justificationis obtinendam, non minus necessario ad acceptum beneficium retinendum, si Deus opportunitatem dederit, opere ipso præstandum esse. Bull, p. 63. — “It seemeth necessary, says Dr. Whitby, from the nature of the thing and the state and condition of the persons to whom the Gospel was first preached, that they should be justified or absolved from the guilt of their past sins, without new obedience, or without actual obedience to all the commandments of Christ ; though not without that Faith which did engage them to it, and was sufficient to produce it. For this was all that could be done by the convinced Jews or Gentiles, who at one sermon or discourse believed and were baptized for the remission of sins. It is manifest they then knew but little of the commandments of Christ, and so could not be doers of them. Either then they were not justified, and then
Faith

and if he persevered to the end of his life, his Salvation was secured. But if he did not perform these

Faith is not imputed to them for righteousness, nor did baptism consign to them remission of sins ; or they were justified by that Faith which did not include actual obedience to all the commandments of Christ, as the condition of that Justification. And seeing perseverance to the end, and being faithful to the death, are by our Lord himself made the conditions of Salvation, and of receiving from his hands the crown of life ; if these be also the conditions of Justification promised to Faith in Christ, no person is or can be justified by Faith till he dies. This Faith therefore in Jew and Gentile, thus converted, could only import three things, First, By way of preparation for it, and owning the true God who gave this testimony to his Son, and so a turning from dumb idols to serve the living God, and a sorrow for their sins committed against him in the time of their ignorance ; and in the Jews, a sorrow for their past sins, and in particular for having crucified the Lord of Life ; and in this sense repentance goes before Faith. And Christ's Apostles preached to the Jews, repentance for the remission of sins through Faith in his name, Acts, c. 14. v. 15, and to the Gentiles, to turn from these vain things to the living God who made heaven and earth ; and to both, repentance towards God, and Faith in our Lord Jesus Christ, Acts, c. 20. v. 21. Secondly, as a means to obtain this remission of sins, Faith in our Lord Jesus Christ. Thirdly, an engagement for the future to cease from sin, and to give up themselves to the service of God, according to the rules and precepts delivered to them by his Son. Now this engagement was virtually contained in their repentance, and their

these conditions, he was no longer in a state of Justification, but again became liable to God's wrath; and if he died in his sins, his apostasy from the truth would be an aggravation of his guilt and punishment; "For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them (*d*)."
 St. Paul tells the Romans and Galatians, that they have been justified; and yet he gives them rules for their conduct, the observance of which he represents as essential to their Salvation. But had he considered their Justification as necessarily continuing; had he conceived Salvation in the next world as inevitably following

Faith in Christ, and was solemnly made by them at their baptism, as will be proved hereafter. Now this being all that they could then do, it must be all they were obliged to do, in order to their Justification; and yet it is certain that a promise of obedience is not obedience; and that even the new Covenant requires, in order to Salvation, a sincere and constant performance of the obedience thus promised. So that the conditions of Salvation, and of Justification from our past offences, can never be the same." Pref. to the Ep. to the Gal.

(*d*) 2 Pet. c. 2. v. 20 & 21.

following Justification in this, all advice would have been superfluous: nor could he have felt or expressed any anxiety for the future welfare of the converts. Nay, he speaks of "some, who having put away a good conscience, concerning Faith had made shipwreck (*e*)."^(e) These men must have lost that state of Justification which they once had, and have failed of Salvation. Surely then the distinction between Justification and Salvation is as clear as it is important. There were, however, even in the days of the Apostles, as has been observed, those who confounded these two very different things—there were Christians who taught that Faith alone was sufficient for Salvation as well as for Justification; that men had only to believe the truth of the Gospel, and they would infallibly inherit eternal life (*f*).^(f) The Jewish Christians, while Jews, had been accustomed to think themselves the peculiar favourites of Heaven, and had neglected "the weightier matters of the Law;" and now that they had embraced the Gospel, they easily fell into the opinion, that a bare profession of Christianity was sufficient to secure their

(*e*) 1 Tim. c. i. v. 19.

(*f*) This is acknowledged by Dr. Doddridge:—"Several of the Jewish Christians discovered a disposition to rest in an external and empty profession of religion, probably from an abuse of the doctrine of Justification by Faith." Pref. to *St. Jas. Ep.*

their Salvation; and this erroneous opinion they supported by misinterpreting St. Paul's doctrine of Justification by Faith. The error, however, was not confined to the Jewish Christians, but quickly spread, as might naturally be expected, among the Gentile converts also. St. James, in his Epistle written several years after St. Paul wrote to the Romans and Galatians, opposes this dangerous tenet, and proves that Faith alone will not justify, that is, will not preserve a Christian in a state of Justification in this world, so as to secure his Salvation in the next. He does not mean to assert, that sincere Faith alone will not justify a man when first converted to the Gospel, by procuring him remission of the sins committed by him previous to his conversion; but that when a man has been converted and justified, a bare belief of the Gospel will not keep him in a state of Justification. He says, that besides Faith, a Christian must have works, not the ceremonial works of the Law, but the moral works of the Gospel; in order to be saved, a man must not only believe the divine authority of the New Testament, but practise the duties it commands. He describes a dead Charity (g), and by it exemplifies a dead Faith: as that Charity is a mere pretence, which shews itself only in words of courtesy and compassion,

(g) Jas. c. 2. v. 15, & 16.

passion, without affording any real assistance to a suffering fellow-creature, so that Faith is dead and useless, which consists in a naked assent to the truth of Christianity, without the performance of those works which are enjoined by its Author. Not only the understanding is to be convinced, but the will and affections, the spring of human actions, are to be influenced and regulated (*h*).

Such

(*h*) True Faith is itself an act of the will, and that it is so considered by our Church, will appear from a subsequent quotation from one of our Homilies. It is thus distinguished from the bare belief forced upon the mind by evidence. It is certain that the grounds and arguments for the truth of a proposition may be so strong that they cannot be resisted; but though the understanding is convinced, this conviction may have no influence upon the will and affections, and may effect no change in the principles or conduct of men. Who can doubt that many believe the truth of the Gospel, and yet live in conscious violation of its precepts? "The will, says Bishop Jeremy Taylor, must open the windows, or the light of Faith will not shine into the chamber of the soul." St. Paul himself acknowledges the possibility of men's "sinning wilfully after they have received the knowledge of the truth," Heb. c. 10. v. 26; they may know their duty, and yet deliberately act in direct opposition to it. It is very important to consider true Faith as an act of the will, to take away the common Deistical argument against the sinfulness of unbelief. And in fact true Faith includes a desire of obedience, and a hope of benefit, as in the cases of the

Æthiopian

Such was the doctrine inculcated by St. James on the Christians of his day.

Let us now apply this principle to the present times, in which baptism is generally administered to infants. It is plain, that infants cannot have committed actual wickedness, and therefore they are justified from that sin only (*i*), in which "all men are conceived and born," and "are grafted into the church of Christ," with all the benefits of "adoption to be the sons of God by the Holy Ghost (*k*)."

But though the infants themselves are incapable of belief, and of making any engagement by themselves, yet sureties are required to profess the Faith preached by the Apostles, in the name of the children, and to promise for them "obediently to keep God's holy will and commandments, and to walk in the same all the days of their life;" and the sureties are admonished that it is their "duty to see that the children are properly instructed and virtuously brought up to lead a godly and Christian life." We here find as strict an adherence to the practice of the Apostles,

Æthiopian Eunuch and other persons who expressed a wish to be baptized. True Faith is an active, and bare belief a passive quality.

(*i*) "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." Public Baptism of Infants.

(*k*) Form of Baptism.

Apostles, as the difference of circumstances will admit. The condition of Faith at the time of baptism, and the promise of future obedience to the laws of the Gospel, are distinctly required; and the children, when arrived at a proper age, are called upon by the highest order of Christian ministers, in the presence of God and of his church, “to renew the solemn promise and vow made in their name at their baptism, ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe and to do all those things which their god-fathers and god-mothers then undertook for them (*l*),” thus again establishing the necessity of Works, as well as of Faith, in the life of a Christian. That many persons duly baptized in their infancy, and confirmed in their youth, fall into wilful and habitual wickedness, even while they retain a belief of the general truth of the Gospel, is a fact which will not be disputed; and it will also be readily acknowledged, that such persons, “although baptized and born again in Christ (*m*),” do not remain in a state of Justification. How then is that state to be recovered? By repentance and Faith. They must feel “Godly sorrow which worketh repentance,” and a lively Faith that their sins will be pardoned through the merits of Christ; and
God

(*l*) Office of Confirmation.

(*m*) Art. 15.

God will then be pleased, for the sake of his Blessed Son, to accept their repentance and Faith, and they will become again justified from all their offences. But, as in the case of adult converts from Heathenism in the days of the Apostles, the state of Justification, thus recovered by penitent Christians, does not necessarily remain ; its continuance depends upon their abstinence from those sins which are forbidden, and upon the practice of those virtues which are enjoined, in the Gospel. By the indulgence of any criminal passion, or by the neglect of any practicable duty, the state of Justification is forfeited, and the offender becomes again liable to the wrath of God. Repentance therefore and Faith, if sincere, will in all cases procure Justification ; but obedience must be added, to preserve the state of Justification when obtained (*n*).

In the Form of “ Baptism of such as are of riper years, and able to answer for themselves,” it is declared not only that “ all men are conceived and born in sin,” but also that “ they that are in the flesh cannot please God, but live in sin, committing

(*n*) *Neminem ex pacto Evangelico meritoriâ Jesu Christi sanguinis effusione impetrato ac sancito, remissionem peccatorum sive Justificationem, absque Fide et pœnitentia, comparare posse ; absque Fidei vero et pœnitentia fructibus acceptam Justificationem custodire et conservare posse neminem.* Bull. Apol. pro Harm. p. 10.

mitting many actual transgressions :” these adults are not required to perform any good works previous to baptism, but simply to profess their Faith in the Blessed Trinity, and to promise future obedience to God’s holy will and commandments: they are then baptized, and by this spiritual regeneration they receive remission of all their former sins, both original and actual. Here is an exact conformity to the practice of the primitive Christians. But though an adult, when baptized, may have a firm belief in the truth of Christianity, and a real intention to obey its laws; yet, from the corruption of his nature, and the enticements to sin, he may afterwards not lead a life agreeable to the precepts of the Gospel; he may “ for a while believe, and in time of temptation fall away (*o*).” And in that case his Faith, though at first it might deserve to be called a true Faith, afterwards loses that character; and if he dies while he continues an impenitent sinner, he will not be saved, although he once had Justification in this world (*p*). Having failed to fulfil the conditions

(*o*) Luke, c. 8. v. 13.

(*p*) “ Justification may be granted, and accepted, and take place for a time, and yet may cease afterwards both totally and finally.” . . . “ The sense of our Church on this head is manifest from this single consideration, that she looks upon it as certain by God’s word, that all children

ditions of the covenant into which he had voluntarily entered, and which he expressly promised to fulfil, he can have no claim to its privileges and benefits. But if he repents, and returns to a true and lively Faith in the merits of Christ, his sins are pardoned, and his Justification is renewed.

In our Catechism it is asked, "What is required of persons to be baptized?" And the Answer is, "Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that sacrament:" hence it appears, that repentance and Faith are the only things required for baptism or Justification; and it equally appears from this and the following Question and Answer, that those who are baptized or justified, are required to forsake sin, and are bound to perform the promises made by themselves or their sureties at the time of baptism. But as the frailty and imperfection of our nature will not allow us always to stand upright, will not admit of a strict performance of these promises

dren baptized are so far justified, inasmuch as if they die before actual sin, they are undoubtedly saved. Now it cannot be doubted but that many, who have been baptized in infancy, may, and do, fall afterwards, both totally and finally, therefore our Church must of consequence allow and suppose, that persons once justified may totally and finally perish."—*Waterland on Justification,*

mises of renouncing the devil and all his works, of serving God, and obediently keeping his commandments, since “no man liveth and sinneth not,” we are also required in the Catechism, to examine ourselves whether we truly repent of those sins which we may have committed, and have a lively Faith in God’s mercy through Christ, preparatory to the receiving the other sacrament of the Lord’s Supper. And in the Communion Service we are taught to believe, that those, who with hearty repentance and true Faith, turn unto God, are, by the worthy participation of the body and blood of Christ, “pardoned and delivered from all their sins, strengthened in all goodness, and, if they hereafter serve and please God, will at length inherit everlasting life.”—“As by baptism, says Bishop Bull, all sins committed before the grace of the Gospel is received, are washed away; so in the Lord’s Supper the remission of all sins, which are committed after baptism and regeneration, is sealed to those who are truly penitent.”

Our Church, in the beginning of its daily Service, calls upon its members to confess their sins, and assures them, that God “pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore we pray and beseech him to grant us true repentance and

his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord." This prayer is a summary of the doctrine of our Church; it supposes all men to be guilty of sin, and it declares to whom forgiveness will be granted, namely, to those who truly repent, and unfeignedly believe the Gospel; that is, repentance and unfeigned Faith are necessary for the pardon of our sins. It then teaches us to pray to God for true repentance and his Holy Spirit, to enable us to please God, and that the rest of our life may be pure and holy: hence we learn that our own strength is not sufficient, but that we stand in need of the assistance of God's Holy Spirit. The prayer lastly tells us why we are to do this, "so that at the last we may come to his eternal joy, through Jesus Christ our Lord." Repentance, Faith, and a pure and holy life, will therefore lead us to eternal happiness, through the merits of our Blessed Redeemer. This eternal happiness is the aim of every Christian, and here every Christian is instructed what he must do to obtain it.

It is said in the 16th article, that "The grant of repentance is not to be denied to such as fall into sin after baptism. After we have received
the

the Holy Ghost, we may depart from grace given; and fall into sin; and by the grace of God we may rise again, and amend our lives. And therefore they are to be condemned, which . . . deny the place of forgiveness to such as truly repent." It is the doctrine of our Church, that baptism duly administered confers Justification; and therefore, according to this article, a man may fall into sin after he has been justified, and in consequence of true repentance he may again receive forgiveness, and recover a state of Justification.

But the 11th article relates more immediately to Justification, and deserves our particular attention. As several of the Epistles were written for the purpose of correcting the errors which prevailed among Christians in the days of the Apostles, so many of the articles of our Church are directed against the corruptions of the church of Rome. This 11th article was intended to disclaim the Popish doctrine of Human Merit, which our Reformers, with reason, considered as inconsistent with the whole scheme of redemption through Christ alone, and in particular as striking at the very root of the Christian duty of humility. Let us attend to the words of this article in the Latin, which is much clearer than the English: *Tantum propter meritum Domini, ac Servatoris nostri Jesu Christi, per Fidem, non prop-*

ter opera, et merita nostra, justi coram Deo reputamur: Observe, that Faith is not opposed to works, but the merit of Christ is opposed to the merit of our works—propter meritum Christi—non propter opera, et merita nostra—and it is per Fidem, not propter Fidem (*q*). We are here said to be justified on account of the merit of Christ, through our own Faith, and not on account of our own works or deservings. Our works never can have any merit towards procuring pardon of our sins, from their own intrinsic worth; they cannot justify, or tend to justify us. Nor has our Faith any merit of this kind; we are not said to be justified propter meritum Fidei or propter Fidem, but per Fidem. The blood of our Lord and Saviour Jesus Christ is the meritorious cause of our Justification; but it operates through our Faith, and through our Faith only. If Faith be wanting in those to whom the Gospel is made known, the merits of Christ are of no avail to them; and if they

(*q*) Wherever the Justification or Salvation of man by Faith is mentioned in Scripture, the expression is, *πιστι, εκ πιστεως, δια πιστεως, or δια της πιστεως*, but never *δια πιστιν*, or *δια την πιστιν*. Vide Rom. c. 1. v. 17. c. 3. v. 22. 28. & 30. Gal. c. 3. v. 8. Eph. c. 2. v. 8. It is well known that *δια* when it governs a genitive case signifies per, and when it governs an accusative case it signifies propter; that is, in the former case it indicates the means, in the latter the cause.

they have Faith, no other previous condition is required. “Wherefore, that we are justified by Faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification:” This is the only reference in the 39 Articles; and the compilers of them seem to have been aware that the doctrine of Justification by Faith alone, though founded in Scripture, and necessary to be maintained in opposition to Papists, was yet liable to misinterpretation, and required fuller explanation than is consistent with the brief declarations used in articles of religion. They therefore send us to the Homily in which the subject of Justification by Faith is treated at large, and in which the true doctrine concerning the unworthiness of man, and the worthiness of Christ, is clearly and strongly expressed: “God sent his only Son our Saviour Christ into this world, to fulfil the law for us, and by shedding his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same. Insomuch, that infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God’s favour, and made his children, and inheritors of his kingdom of heaven. And they which in act or deed

do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that Justification of righteousness which St. Paul speaketh of, when he saith, No man is justified by the works of the law, but freely by Faith in Jesus Christ . . . This saying, that we be justified by Faith only, freely and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our Justification at God's hands, and thereby most plainly to express the weakness of man and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our Justification unto Christ only, and his most precious blood-shedding . . . Although this doctrine be never so true (as it is most true indeed), that we be justified freely, without all merit of our own good works (as St. Paul doth express it), and freely, by this lively and perfect Faith in Christ only (as the ancient authors used to speak it), yet this true doctrine must be also truly understood, and most plainly declared, lest carnal men should take
unjust

unjust occasion thereby to live carnally, after the appetite and will of the world, the flesh, and the devil . . . The true understanding of this doctrine, we be justified freely by Faith without works, or that we be justified by Faith in Christ only, is not, that this our own act to believe in Christ, or this our Faith in Christ, which is within us, doth justify us, and deserve our Justification unto us (for that were to count ourselves to be justified by some act or virtue that is within ourselves), but the true understanding and meaning thereof is, that although we hear God's word, and believe it; although we have Faith, hope, charity, repentance, dread and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues of Faith, hope, and charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, and insufficient, and imperfect, to deserve remission of our sins, and our Justification; and therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him

again . . . as great and as godly a virtue as the lively Faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins or Justification . . . we put our Faith in Christ, that we be justified by him only, that we be justified by God's free mercy and the merits of our Saviour Christ only, and by no virtue or Good Works of our own, that is in us, or that we can be able to have, or to do, for to deserve the same; Christ himself only being the cause meritorious thereof . . . And because all this is brought to pass through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any virtue that we have within us, or of ~~any~~ work that cometh from us; therefore in that respect of merit and deserving, we forsake as it were altogether again Faith, works, and all other virtues. For our own imperfection is so great, through the corruption of original sin, that all is imperfect that is within us, Faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit and deserve any part of our Justification for us." Let it be observed, that in this quotation, Faith and Good Works are mentioned together, as not being the meritorious cause of Justification. The expressions

expressions of "Faith only (*r*)," and "Faith without works," were not intended to exclude the necessity of Works as the condition of Salvation, but were directed, as in the 11th article, against the Popish doctrine of human merit. Our Reformers excluded the merit of Faith, as well as the merit of Works; but they were particularly anxious, upon every occasion, to exclude the pretended merit of works, as being the grand pillar which supported the church of Rome (*s*).

"Then

(*r*) *Nec aliud volunt nostri, cum dicunt, "sola Fide justificamur," quam, quod jam dixi, gratis Fide propter Christum consequimur remissionem peccatorum, non propter nostram dignitatem. Nec excludit particula sola contritionem aut cæteras virtutes, ne adsint, sed negat eas esse causas reconciliationis, et transfert causam in solum Christum. Mel. Loc. Theol.*

(*s*) "The Reformers made it the chief subject of their books and sermons, to persuade people to believe in Christ, and not in the Church, and made great use of those places in which it was said, that Christians are justified by Faith only: though some explained this in such a manner, that it gave their adversaries advantages to charge them, that they denied the necessity of Good Works; but they all taught, that though they were not necessary to Justification, yet they were necessary to Salvation. They differed also (from the Papists) in their notion of Good Works: the church of Rome taught, that the honour done to God in his images, or to the saints in their shrines and relics, or to the priests, were the best sort of Good Works: whereas the Reformers
pressed

“Then what is the fault of the church of Rome?
Not that she requireth works at their hands

which

pressed justice and mercy mest, and discovered the superstition of the other. The opinion of the merit of Good Works was also so highly raised, that many thought they purchased heaven by them. This the Reformers did also correct, and taught the people to depend merely upon the death and intercession of Christ. Others moved subtler questions, as, Whether obedience was an essential part of Faith, or only a consequent of it: This was a nicety scarce becoming Divines, that built only on the simplicity of the Scriptures, and condemned the subtleties of the schools; and it was said that men of ill lives abused this doctrine, and thought if they could but assure themselves that Christ died for them, they were safe enough. So now when they settled the notion of Faith, they divided it into two sorts: the one was a persuasion of the truth of the Gospel; but the other carried with it a submission to the will of God; and both hope, love, and obedience, belonged to it; which was the Faith professed in baptism, and so much extolled by St. Paul. It was not to be so understood, as if it were a certainty of our being predestinated, which may be only a presumption; since all God's promises are made to us on conditions; but it was an entire receiving the whole Gospel according to our baptismal vows. Cranmer took great pains to state this matter right; and made a large collection of many places, all written with his own hand, both out of ancient and modern authors, concerning Faith, Justification, and the merit of Good Works; and concluded with this, That our Justification was to be ascribed only to the merits of Christ; and that those who are justified

which will be saved; but that she attributeth unto works a power of satisfying God for sin, yea, a virtue to merit both grace here, and in heaven glory (*t*).” But even in their zeal to renounce and stigmatize this obnoxious doctrine, they observed some degree of caution; for neither in our Articles, nor in our Liturgy, is it said, that Faith without Good Works will justify; and the word Faith in the 11th article, “we are justified by Faith only,” means a true and lively Faith, which necessarily produces Good Works. The expression “we be justified by Faith without Good Works,” occurs, as we have seen, in the Homilies; but to prevent any wrong inference from it, we are immediately told, that it is used “for to take away clearly all merit of our works, as being unable to deserve our Justification at God’s hands;” and the warmth with which a

dead Faith is reprobated, and the earnestness with which justified must have charity as well as Faith, but that neither of these was the meritorious cause of Justification.” Burnet’s Abridgement, A. D. 1540. There is much to the same purpose in his History of the Reformation, in the same year.

(*t*) Hooker on Justification.—*Si quis dixerit justificati hominis Opera Bona non vere mereri vitam æternam, anathema sit:* “If any one shall say that the Good Works of a justified man do not truly deserve eternal life, let him be accursed.”—Council of Trent.

with which “charity, and all other virtues and good deeds,” are inculcated as indispensable in a true Christian, plainly prove, that our Reformers meant to teach, that eternal life cannot be obtained without Good Works, when they are practicable; that it will not be bestowed upon a bare belief in the divine mission of Christ, but upon a belief accompanied with an humble and exclusive reliance upon the merits of our Saviour, and a sincere and uniform endeavour to obey his commands. And indeed in the very Homily from which the above quotation is taken, it is said, “None are to consider themselves justified, who are destitute of repentance, love, and obedience.” If none be to consider themselves justified, who are destitute of repentance, love, and obedience, it follows that repentance, love, and obedience, are necessary in a justified person, that is, in a person who has been justified, in order that he may continue in a state of Justification. Previous works of obedience are certainly not necessary at the time Justification is received; for in that case no man could have been represented by the Apostles as justified, till he had practised the duties enjoined by the Gospel. And, on the other hand, if actual obedience had not been necessary after Justification, the Apostles would not have given to

their converts those numerous precepts for the regulation of their lives, which we find in the Epistles. In the Homily "Of Good Works annexed unto Faith," St. Chrysostom is quoted as saying, "I can shew a man that by Faith without works lived, and came to heaven: but without Faith never man had life. The thief, that was hanged when Christ suffered, did believe only, and the most merciful God justified him. And because no man shall say again, that he lacked time to do Good Works, for else he would have done them; truth it is, and I will not contend therein: but this I will surely affirm, that Faith only saved him. If he had lived, and not regarded Faith, and the works thereof, he should have lost his Salvation again." The Homily ends thus, "And travelling continually (during this life) thus in keeping the commandments of God (wherein standeth the pure, principal, and right honour of ^{life} and which, wrought in Faith, God hath orde^{ed} to be the right trade and pathway unto heaven^{ed}, you shall not fail, as Christ hath promised, to come to that blessed and everlasting life, where you shall live in glory and joy with God for ever."

The reference to the Homily upon Justification, was in the Articles of 1552; but our Reformers in 1562, as a farther caution, added the 12th article,

article, no part of which was in the Articles of 1552, and which may be considered as explanatory of the species of Faith of which they intended to speak in the preceding article, the word Faith being there used without any epithet. In the 12th article it is said, "Albeit that Good Works cannot put away our sins, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith;" the Popish doctrine of human merit is here again condemned, for the purpose of declaring, that though Good Works possess no power to atone for sin, yet they are pleasing and acceptable to God, and arise necessarily out of a true and lively Faith. This article, therefore, plainly shews, that the Faith by which in the preceding article we are said to be justified, is a Faith productive of a holy and virtuous life (*ii*), and not a Faith

(*ii*) In all the confessions of Faith at the time of the Reformation, which assert the Justification of men by Faith only or by Faith without Works, it is material to keep constantly in mind, that the great object of Protestants in these declarations was, to reject the Popish doctrine of the merit of Good Works, and that by Faith the Reformed always meant a true and lively Faith. It is impossible not to observe the great similarity between the opinions of the Jews in our Saviour's time, and of the Papists at the time of the Reformation, respecting the efficacy of external works. Both also ascribed too much to the power of the human will.

Faith “which bringeth forth no Good Works, but is idle, barren, and unfruitful, consisting only in believing in the word of God (*x*).”

If however the framers of our Articles had said, “we are not justified by Faith only,” instead of saying, as they have done, “we are justified by Faith only,” they might, as we have seen, equally have pleaded the authority of an Apostle for the assertion (*y*). Both propositions are true; and the seeming contradiction between them, arises from the different senses in which the word Faith is used. Such in fact is the perverseness of human nature in its fallen state, and such is the indifference of men to their eternal welfare, that many, admitting the truth of Christianity, and conforming to its external ordinances, yet suffer themselves to be so engrossed by the business or pleasures of this life, that they do not think with sufficient seriousness of preparing for that which is to come. These men believing, but not obeying, the Gospel, have the Faith meant by St. James, which

(*x*) Hom.

(*y*) St. James says that a man is not justified by Faith only, c. 2. v. 24; but St. Paul does not expressly say that a man is justified by Faith only; his words are, “by Faith without the deeds of the law.” In no part however of his Epistles does he mention any thing but Faith as necessary to Justification, because, when he speaks of the Justification of Christians, he always means the Justification conferred by baptism.

which does not justify ; but they have not the Faith meant by St. Paul, which does justify. But if a person of this description become convinced of the evil of his ways, be sincerely penitent, and feel a true and lively Faith in Christ, he is then justified from all the sins he has committed, “ being accounted righteous before God for the merit of our Lord and Saviour Jesus Christ.” And while he retains this true and lively Faith, bringing forth its natural fruit of Good Works, he continues in a state of Justification, and no longer. It is very possible that a sinful or a negligent Christian may be awakened to a sense of his duty by some calamitous or extraordinary event, and for a time really feel a true and lively Faith ; but the impression may be effaced, and by yielding to temptation to sin, or by being again engrossed by worldly cares, he may fall from his justified state, without losing all belief in the truth of the Gospel. This man’s Faith rises from a dead to a lively Faith, and afterwards relapses into a dead Faith again.

In reality, true Christian Faith, and Good Works pleasant and acceptable to God, are in their own nature inseparable (*z*). True Faith produces Good Works as naturally as a tree produces its fruit :
Good

(*z*) Faith, or a general belief of the truth of Christianity, is not necessarily connected with Good Works. True Christian Faith and Good Works are inseparable.

Good Works, wherever they exist, must proceed from Faith, their only genuine source. And hence it happens, that the one is often mentioned in Scripture without the other, although the other is implied or supposed. Thus St. John tells us that he wrote his Gospel, that men “might believe that Jesus is the Christ the Son of God, and that believing they might have life through his name (*a*).” No one can imagine that the beloved disciple of Christ meant a bare belief that Jesus was the Messiah—the whole tenor of his Gospel proves that he must have understood a belief productive of obedience. On the other hand, St. Paul says, “They who by patient continuance in well-doing, seek for glory, and honour, and immortality, shall inherit eternal life (*b*).” Here is not a word concerning Faith; but it is supposed, for nothing but Faith can cause a patient continuance in well-doing with the hope of everlasting happiness. There are, however, more passages in the Epistles which attribute Justification (*c*) and Salvation to Good Works, than to Faith; and more exhortations to the practice of virtue, than there are arguments and discussions for the establishment of a right belief. These Epistles were written to persons who had already professed their Faith in Christ,

(*a*) John, c. 20. v. 31. (*b*) Rom. c. 2. v. 7.

(*c*) That is, continuance in a state of Justification,

Christ, and in general to the collective bodies of Christians at some particular place, men who were unaccustomed, and perhaps unable, to enter into nice and critical distinctions. The authors of these Epistles were therefore chiefly anxious, by the use of plain and intelligible language, to induce their converts to walk worthy of the vocation wherewith they were called, by an upright and holy life; to make professed Believers in the Gospel real Christians. Again, St. John says, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life (*d*);" and St. Paul says, "Christ became the author of eternal Salvation unto all them that obey him (*e*):" Salvation therefore is promised both to Faith and to obedience; and consequently Faith and obedience must in reality signify the same thing, or include each other; otherwise, the two passages would be irreconcilable. The obedience in the latter is the obedience which proceeds from Faith; and how or why should men obey Christ, if they do not believe him to be the predicted Redeemer of the World? The Faith in the former is the Faith which produces, or is accompanied by, obedience; and indeed a true

(*d*) John, c. 3. v. 16. (*e*) Heb. c. 5. v. 9.

true and lively Faith in the merits and promises of Christ, is naturally productive of obedience to his commands. The same may be said of many other passages of Scripture. There seems no essential difference in these propositions: a man is saved by obedience which proceeds from Faith; a man is saved by Faith which produces obedience; a man is saved by Faith and obedience (*f*). In all these three propositions, Christ is supposed to be the meritorious cause of Salvation, and Faith and obedience are asserted to be in the person saved. If the obedience of the first proposition does not proceed from Faith, it does not save; if the Faith of the second proposition does not produce obedience, it does not save; and therefore both Faith and obedience, as declared in the third proposition, are necessary to Salvation.

The Ministers of our Church are unquestionably authorized by our Articles to speak of Faith, as signifying a firm reliance upon the merits of
Christ

(*f*) "It is evident that Paul esteemed that alone true Faith which is productive of obedience, and so doth virtually, although not formally, include obedience, as the effect is virtually contained in the cause. So that the difference between men of judgment as to saving Faith is more in words than sense, they all designing the same thing, that we cannot be saved by that Faith which doth not produce in us a sincere obedience to the laws of Christ." Whitby, Preface to Gal.

Christ for Salvation, necessarily productive of Good Works, although I have proved that the word is not always used in that sense in the New Testament, and that a different meaning of it is admitted in the Homilies. But as all their hearers are not persons of seriousness, reflection, and understanding, some caution is requisite when this complex signification is affixed to the word. For if a minister should, in a country church, tell his parishioners that they will be saved if they have Faith in Jesus Christ, without explaining to them what he means by Faith; or even, if with explaining to them the true sense of the word, he makes this doctrine the constant subject of his discourses, and does not frequently inculcate the personal and social duties separately, as essential parts of the character of a true Christian, and as an indispensable proof of his possessing a lively Faith, he will be very far from improving the morality of his audience. An illiterate person, and the bulk of country congregations consists of persons of that description, if he be told, that lying and drunkenness are forbidden by the laws of God, and that one of Christ's Apostles has declared that no liar or drunkard shall inherit the kingdom of God (*g*), will see in this plain prohibition and declaration a rule of life; and he will understand what

what will be the consequence, if he does not obey it. In this he cannot deceive himself; he must know whether he offends or not; and if he has any sense of religion, he will be careful to avoid these sins. But if he be told that he has only to cherish Faith in his mind, and he will be eternally happy, he will be apt to persuade himself that he has this Faith, while he is guilty of every vice within his means to which he feels any temptation. He will remember that the preacher only told him to have Faith, and that he did not enjoin him to abstain from lying, drunkenness, theft, and fornication. He believes that Christ died for the sins of men, and is convinced, upon the authority of his minister, that this Faith is all which is required for pardon and Salvation. Whoever knows any thing of the common people, cannot but know that this mode of reasoning, easily suggested by the corrupt nature of man, is very likely to take place; and whoever has lived in the neighbourhood of certain preachers, will testify that it has taken place. The doctrine of Salvation through Faith, if rightly understood, is strictly scriptural; and I do not mean to say that any bad effects are intended by insisting solely or principally upon this one point. But I think that this style of preaching is imperfect and dangerous; and in support of my opinion I will ven-

ture to affirm, that the New Testament does not furnish one discourse of our Saviour, one sermon of any of his Apostles, or one Epistle, in which there is not an exhortation to the practice of moral virtue, or in which a reward is not promised to holiness of life. Let the preachers, to whom I allude, read the conclusions of those very Epistles, upon particular passages of which they lay so much stress, and they will find the most earnest injunctions to the performance of the relative duties, and a variety of declarations and precepts all tending to encourage the cultivation of practical virtue. Let them constantly bear in mind the solemn direction given by St. Paul to Titus, whom he had appointed a preacher of the Gospel, and let them observe that it immediately follows the assertion, that we “are justified by grace(*h*);” “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain Good Works: these things are good and profitable unto men (*i*).” Justification therefore by grace, so far from rendering Good Works unnecessary, is the ground upon which they are to be enforced by a Christian minister; “they are, says Dr. Doddridge, to be the darling topics of your preaching, as you desire the edification

(*h*) Tit. c. 3. v. 7. (*i*) Tit. c. 3. v. 8.

cation and Salvation of your hearers." The instructions indeed, which St. Paul gave to Timothy and Titus for preaching the Gospel, related principally to practical subjects, that their hearers might "adorn the doctrine of God our Saviour in all things (*k*).¹" Surely then if the inspired Apostles were guided to instruct their disciples in this manner, it is incumbent upon their successors, the present ministers of the Gospel, to insist upon the necessity of Good Works, at least with as much earnestness and as frequently, as upon the necessity of Faith. To obviate any misunderstanding upon a point of so great moment, the observance of the moral duties, upon the principles and motives required in the Gospel, ought to be expressly enforced as indispensable to Salvation; and whenever Faith is inculcated, the congregation should be reminded, that to shew Faith by works is the only mode of shewing Faith authorized by Scripture, and not palpably subject to deceit and delusion.

No clergyman should confine his public instruction to subjects of morality or of theology. The sermons of a parish priest ought to extend to all the doctrines and to all the duties of Christianity. The one are not to be dwelt upon to the exclusion of the other. A faithful minister of the Gospel

(*k*) Tit. c. 2. v. 10.

Gospel will strive to shew himself approved unto God by “rightly dividing the word of truth (1);” so as to embrace the whole Christian scheme of human redemption. Sometimes he will give a summary of this wonderful dispensation, and explain its divine origin, necessity, extent, and inestimable value. At other times he will illustrate the various truths which it reveals, and enlarge upon the numerous precepts which it contains; and whatever doctrine he inculcates, or whatever duty he enforces, he will be careful not to lead his hearers into the error of imagining, that this single point is all that is required of a Christian; or that obedience or belief in this one article will compensate for disobedience or unbelief in any other. “He that offendeth in one point, is guilty of all (m);” surely then every portion and particle of the Christian character is to be explained, lest a man by a single omission become a transgressor of the whole law. Much less are doctrinal subjects totally to supersede the duties of morality, “for what doth it profit, though a man say he hath Faith, and have not works (n)?” Let not these two, Faith and Works, which Christ has joined together in his Gospel, be ever separated by his ministers. Let Faith be inculcated as the appointed condition of Justification; and

(1) 2 Tim. c. 2. v. 15. (m) Jas. c. 2. v. 10.

(n) Jas. c. 2. v. 14.

let Works at the same time be always enforced as the necessary fruits and sole criterion of true Faith.

But while I am contending that a strict attention to the duties of morality is indispensably required by the religion of Christ, I must repeat, that Good Works are in no respect or degree the meritorious cause of our Salvation (*o*). Whenever we speak of any benefit derived from the Gospel dispensation, all notion of deserving it, all idea of merit on our part, is to be disclaimed. The whole and every part of this inestimable blessing, every consequence and effect proceeding from it, directly or indirectly, is the free-gift of God to unworthy and undeserving man. This distinction between meritorious cause and appointed condition is a very material one—it will have great influence both upon our sentiments and

(*o*) *Bona Opera valent ad Justificationem ac Salutem ideo tantum, quod conditio sunt, cui in Evangelico fœlere, ex merâ Dei gratiâ, Justificatio ac Salus promittitur. Bull.* Here Justification means the continuance in a state of Justification, as he had before expressed, *Est Justificatio actus continuus, ac tum demum perfectus et consummatus, cum quis conditionem fœderis per quod justificatur, perfecte et ad finem usque adimplevit.*—Burnet says, that our Reformers, “taught that Good Works were indeed necessary to Salvation, but that the purchase of heaven was only by the death and intercession of Jesus Christ.” *Hist. of Ref.* V. 1. p. 287.

and upon our conduct. If we believed that there was an intrinsic merit in our good actions, a real worth which constituted a species of right (*p*) to Salvation, we should feel our obligation to our Redeemer proportionably diminished; our minds would be too apt to be puffed up with pride, and we should be in danger of losing the characteristic quality of a true Christian, the ornament of a meek and lowly spirit: this is the error of those who adhere to the church of Rome. But if we went into the opposite extreme, and believed that Good Works were not the appointed condition of Salvation, we should of course become indifferent to the character of our actions. Convinced that

virtue

(*p*) In the Revelation it is said, "Blessed are they that do his commandments, that they may have right to the Tree of Life," c. 22. v. 14. This is a right not founded in the real merit of men, but derived from the gracious promise of God; not a claim upon God's justice, but a free-gift of his mercy. A promise, from its nature implies that it might have been withheld without injustice; but he who promises, contracts a debt which he is bound to discharge upon the performance of the conditions on which the promise is made: *Justum est ut reddat, quod debet; debet autem quod pollicitus est.* Bernard.—A promise proves the kindness of him who promised, and not the worthiness of him to whom the promise is made; and that kindness is the greater, the greater is the value of the thing promised, and the more easy the conditions upon which it is promised.

virtue and vice will have no effect upon our future destiny, the most powerful check would be removed from our passions, and we should feel ourselves at full liberty, as far as another world is concerned, to indulge every propensity, every inclination, every wish. The fear of eternal punishment would no longer either strengthen the hand of the civil magistrate, by deterring from those crimes which are destructive of the peace of society, or prevent the commission of the secret sins prompted by avarice, lust, and revenge, which are so injurious to the comfort and happiness of individuals. This is the error, as has been stated, into which they are apt to fall, who adopt the opinions of Calvin. Those who listen to the enthusiasts of the present day, too often suppose themselves the chosen vessels of God, and are persuaded that no conduct, however atrocious, however unchristian, can finally deprive them of eternal felicity, since they are taught to believe, that though it may be ordained that for a time they may fall from grace, yet it is irreversibly decreed that they shall ultimately be saved. If these preachers do not in so many words tell their hearers, that their moral conduct will have no influence upon the sentence which will be pronounced upon them in the last day; or if they do not entirely pass over in silence the great duties
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of morality, yet if they dwell so much more earnestly and more frequently upon the necessity and merit of Faith, as to induce an opinion that Good Works are of little comparative importance, the natural consequence will be, a laxity of principle and a dissoluteness of manners. Even a doubt of the efficacy of virtue will lead to a disregard of its laws.

Although the best actions of men must partake of the infirmity of their nature, and cannot give the slightest claim to eternal happiness, yet to represent every human deed as an actual sin, and deserving of everlasting punishment, is not only unauthorized by Scripture, but is also of very dangerous consequence. It tends to destroy all distinction between virtue and vice, and to make men careless of their conduct; it is to confound those who live under the absolute dominion of sin, with those who occasionally yield to temptation; it is to make no discrimination between the habitually wicked, and those who through surprise or inadvertence deviate from the path of duty, between premeditated crimes and unintentional offences. Not only particular actions of men are commended both in the Old and New Testament, but at the day of final retribution Christ is described as saying, "Well done, thou good and faithful servant," which implies that a

man's general habits and conduct in life may be deserving of the approbation of his Judge. How can this address of our Saviour be reconciled with the tenets of those, who consider every action of man as sinful and punishable? Where can be the justifying works of which St. James speaks? where can be "the charity, and service, and Faith, and patience" recorded in the Revelation (*q*)? Where are those who "have not defiled their garments," who "are worthy," and whose "names are not blotted out of the book of life (*r*)?"

We are however to remember, that men are not permitted to afford only a partial obedience to the Gospel, by habitually indulging themselves in those sins to which they have a strong propensity, or by wilfully omitting the performance of those duties which may be inconvenient or irksome to them. The law of Christ admits of no such compromise. But if men heartily strive to practise the whole of their duty; if it be the great object of their lives to make the precepts of the Gospel the invariable rule of their conduct, but still, from the frailty of their nature, they should sometimes be guilty of sin, or not rise to the standard of purity and excellence required by our holy religion; we have ground to believe, that
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(*q*) Rev. c. 2. v. 19. (*r*) Rev. c. 3. v. 4 & 5.

an imperfect and defective obedience of this kind will be accepted through Faith in the merits of a crucified Redeemer. If such occasional and involuntary deviation from the path of duty will not be forgiven, who of the sons of men can be saved? Men, as they now are, are not capable of perfect obedience, but they are capable of endeavouring to attain it. Such an endeavour is their indispensable duty; and although it may not in all instances and upon every occasion be effectual, it is humbly hoped that it may be sufficient to recommend them to the favour of God, “forasmuch as what their infirmity lacketh, Christ’s justice hath supplied (*s*).” In no part of our Public Formularies is any thing like actual perfect obedience supposed; and in the only prayer which our Saviour himself commanded his followers to use, we pray God to “forgive us our trespasses:” all Christians therefore are taught by their Saviour to consider and confess themselves as sinners, that is, at best as yielding an imperfect obedience.

That I may not be accused of not having sufficient ground for what I have said, concerning those who invidiously arrogate to themselves the exclusive title of Evangelical Clergy, I will refer to some passages in a book (*t*) written professedly in vindication of their principles and practice.

(*s*) Hom. (*t*) The True Churchmen ascertained.

tice. We there find one minister of the Established Church blamed for "hoping that his congregation will recommend themselves to the favour of God by a regular attendance upon divine ordinances, and an uniform practice of religious precepts (*u*);" a second is blamed for saying, "Repentance, I doubt not, always avails something in the sight of God (*x*);" a third is blamed for "talking of works, obedience to the moral law as constituting men relatively worthy (*y*);" a fourth is blamed for "urging the necessity of recommending ourselves to the mercy of God, and rendering ourselves worthy the mediation of Jesus Christ by holiness of living and by an abhorrence of vice (*z*);" a fifth is blamed for asserting that "Good Works are the condition, but not the meritorious cause of Salvation (*a*);" and a sixth is blamed for teaching, that "whatever our tenets may be, nothing can afford us comfort at the hour of death, but the consciousness of having done justice, loved mercy, and walked humbly with our God (*b*)," expressions taken from a well-known passage in the Old Testament (*c*). From these censures we might surely be authorized to conclude, that Evangelical

preachers

(*u*) Mr. Clapham, p. 210. (*x*) Dr. Hey, p. 210.

(*y*) Mr. Daubeny, p. 210. (*z*) Mr. Benson, p. 212.

(*a*) Dr. Croft, p. 212. (*b*) Mr. Polwhele, p. 214.

(*c*) Mic. c. 6. v. 8.

preachers do not inculcate a regular attendance upon divine ordinances, an uniform practice of religious precepts, repentance, Good Works, obedience to the moral law, holiness of living, abhorrence of vice, justice, mercy, and humility. Let it be recollected, that the Divines thus censured are not discussing the abstract doctrine of Justification in this life as delivered in our Articles, but are instructing their hearers and readers upon those points which are necessary to procure eternal happiness in the world to come. Such is the consequence of preachers dwelling continually upon Justification by Faith alone, without possessing, or at least without expressing, a clear and definite idea of that important doctrine. They not only delude their unlearned congregations, and encourage vice and immorality among their followers (*d*), but they really delude themselves

(*d*) Locutiones incautas res sequuntur periculosæ. Plerique enim ista legentes, ista audientes (scilicet, Fide sola sine ullis operibus nos justificari) cum in peccatis vivant, neque se corrigant, Salutem sibi pollicentur; nimirum quia, ut ipsi loquuntur, Christum credunt in id mortuum absolute, ut ipsos servet; et justitiam Christi, quæ perfectissima est, et cælesti digna præmio, sibi per Fidem applicantes, merita ejus sua faciunt. Id si ita fieri potest, cætera jam sunt supervacua: quomodo vivant, nihil interest. Sine conditione, pro pœna, quam ipsi debent, satisfecit Christus; sine conditione gloriam æternam est ipsis meritis. Grotius.

selves, and fall into opinions and assertions totally inconsistent with the spirit of our holy religion. I call it delusion, because I am persuaded that they do not mean to encourage licentiousness, or to advance any thing repugnant to the principles of the Gospel. And if they do this in writings, which they have deliberately and cautiously prepared for the public eye, what must we suppose they do in their hasty compositions for the pulpit, or in their extempore effusions? I give them credit for zeal and good intention, but I think the manner in which they perform the duties of their ministry, both public and private, injudicious and mischievous in the extreme; and the dangerous tendency of their tenets and practice cannot be exposed too frequently, or with too much earnestness.

“And is not this, says the same author, the notorious divinity of Mr. Daubeny? The benefits of Christ and Faith, according to his phraseology, are, redemption from a state of certain condemnation, and a restoration to a state of *possible* Salvation; together with a gracious provision of assistance to make that Salvation sure. The benefits he considers as enjoyed by all the professed members of the Church of England. But whether, he says, this state of possible Salvation through Christ may become a state of *actual* Sal-

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vation to the believing party, must depend upon the use made of the means vouchsafed for that purpose. Again, having observed that Christ has only placed man in a *salvable* condition, the clergy, he says, feel themselves called upon *to enforce obedience to the moral law*, as necessary to the accomplishment of the Christian scheme; necessary to bring fallen man into *a state of acceptance with God*, by qualifying him for the Salvation which has been purchased. Works, he says again, should be pressed upon Christians at all times, as the *condition* upon which they are taught to look for Salvation; and on another occasion, They (that is Works) will be *considerations on account of which* God will be pleased to accept a fallen, condemned, though at the same time repentant and obedient sinner, for the sake of what an all-gracious Saviour has done and suffered for him."

My object in making this quotation, is not so much to defend Mr. Daubeny, who has fully and *unanswerably* vindicated himself against the attacks of this writer, as to shew the contemptuous manner in which the Evangelical clergy speak of their brethren of the Establishment, who "feel themselves called upon to enforce obedience to the moral law, as necessary to the accomplishment of the Christian scheme," and who teach their

congregations that “ Works are the condition of Salvation ;” and that “ they will be considerations on account of which God will be pleased to accept a fallen, condemned, though at the same time repentant and obedient sinner, for the sake of what an all-gracious Saviour has done and suffered for him.” However, that these are the genuine doctrines of Scripture, the following texts will sufficiently prove : “ Moreover, brethren, says St. Paul to the Corinthians, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand ; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain (*e*) ;” St. Paul therefore tells his Christian converts, that their Faith might or might not be the means of their Salvation ; and consequently it only placed them “ in a state of possible Salvation,” in a “ salvable condition ;” and whether this state of possible Salvation should become a state of actual Salvation, depended upon their “ keeping in memory what the Apostle had preached unto them,” that is, in St. Paul’s words, in the same chapter, upon their being “ stedfast, unmoveable, always abounding in the work of the Lord ; forasmuch as they knew that their labour is not in vain in the Lord :”

(*e*) 1 Cor. c. 15. v. 1 & 2.

“ Behold, I come quickly ; and my reward is with me, to give every man according as his work shall be (r):” And our Saviour, in his awful description of the proceedings of the last judgement, not only assigns eternal life to those who have performed acts of mercy to their fellow-creatures, but expressly on account of those acts ; “ Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ; for I was an hungred, and ye gave me meat Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (s).” Is it possible to read these passages of the New Testament, and to deny, that “ Works are clearly made the grand hinge on which our Justification and Salvation turn ;” and not to be astonished that any person professing belief in the divine authority of the Scriptures, himself a minister of the Gospel, should with marked severity inveigh against those teachers, who make “ Works the grand turning point in the matter of our Salvation ?” It cannot be necessary to dwell upon this subject ; and I shall only observe, that this author confounds Justification and Salvation throughout his work, which I have proved not to be synonymous terms, either in the Apostolical Epistles when applied to Christians, or in the Public Formularies

(r) Rev. c. 22. v. 12. (s) Matt. c. 25. v. 34, &c.

mularies of our Church; and that he is guilty of a variety of mistatements and misrepresentations, by not distinguishing between the meritorious cause of our Salvation, and the conditions required to be performed on our part "in order to obtain pardon and acceptance with God." These conditions may be indispensable, and yet utterly destitute of merit; giving no claim from their own nature to the inestimable blessing of eternal happiness, but deriving all their efficacy and value from the merciful appointment of God, through the merits of Christ.

But Calvinistic ministers, with all their zeal to support the doctrine of Salvation through Faith alone, and all their anxiety to depreciate the importance of moral virtue, cannot avoid the inconsistency of allowing that "Good Works will in any sense be rewarded; that they are acceptable to God in Christ; absolutely requisite in order to our meetness for God's service and heaven," and that they will "fix the degrees of our blessedness in eternity (*t*);" although they will not acknowledge Good Works to be a condition of Salvation. If Good Works be not a condition of Salvation, Salvation may be attained without them; but it is acknowledged that a man cannot be meet for heaven without Good Works; therefore a man
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(*t*) True Churchmen ascertained. p. 291, &c.

may attain Salvation without being meet for heaven. If the endeavour to maintain such a distinction as this does not deserve the name of direct absurdity and contradiction, surely it is at least "a strife of words," "a perverse disputing," "which minister questions, rather than godly edifying (*u*)."

Such subtleties, not to apply a harsher term, may amuse persons sitting and reasoning in their closets, but they are certainly not calculated to instruct and improve the bulk of mankind, and ought never to find their way into the pulpits of a Protestant Church. It was probably some refinement of this sort which caused errors in the doctrine of Faith among the philosophizing Greeks in the days of the Apostles, and against which St. Paul with great earnestness guarded Timothy, whom he had appointed superintendant of the Church at Ephesus, "O Timothy, keep that which is committed to thy trust; avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing, have erred concerning the Faith (*x*)."

(*u*) 1 Tim. c. 6. v. 4 & 5. and c. 1. v. 4.

(*x*) 1 Tim. c. 6. v. 20 & 21.

CHAPTER THE FOURTH.

OF UNIVERSAL REDEMPTION, ELECTION, AND
REPROBATION.

THE doctrine of Universal Redemption, namely, that the benefits of Christ's Passion extend to the whole human race; or, that every man is enabled to attain Salvation through the merits of Christ, was directly opposed by Calvin, who maintained, that God from all eternity decreed that certain individuals of the human race should be saved, and that the rest of mankind should perish everlastingly, without the possibility of attaining Salvation. These decrees of Election and Reprobation suppose all men to be in the same condition in consequence of Adam's Fall, equally deserving of punishment from God, and equally unable of themselves to avoid it; and that God, by his own arbitrary Will, selects a number of persons, without respect to foreseen Faith or Good Works, and infallibly ordains to bestow upon them eternal happiness through the merits of Christ, while the greater part of mankind are infallibly doomed to suffer eternal misery.

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I shall endeavour to prove that the doctrine of Universal Redemption is asserted in Scripture, and maintained in the Public Formularies of our Church; and that there is no authority in either for the Calvinistic doctrines of Election and Reprobation.

In referring to Scripture for proofs of the doctrine of Universal Redemption, we may first observe, that the original promise (*y*) of a Redeemer, made in general terms by God himself to Adam, the representative of mankind, immediately after the Fall, may be considered as an intimation, that He would be a common blessing to the whole human race, and that He would counteract and defeat the consequences of Adam's transgression upon all his posterity; which is allowed to have been the sole cause of the necessity of a Redeemer. It is natural to conclude, that the remedy, proposed by a Being of infinite power and infinite mercy, would be commensurate to the evil; and therefore, as the evil operated instantly in producing the corruption of Adam's nature, which was soon transmitted to his offspring, we may infer that all, who were to partake of that corrupt nature, were to partake also of the appointed remedy. And when it pleased our Almighty Father to declare more explicitly his

(y) Gen. c. 3. v. 15.

his gracious design, and to point out the family from which the Saviour of Mankind was to be descended, he made use of words of the most comprehensive signification: to Abraham, to Isaac, and to Jacob, he successively said, "In thy seed shall all the nations of the earth be blessed (*z*)."

The Salvation thus announced is not, like the privileges of the Mosaic law, confined to the descendants of these distinguished patriarchs, or to any particular description of persons: "All nations of the earth," past, present, and to come, without any exception or limitation, shall be blessed in the promised Messiah, that is, for his sake, and through his mediation. The benefits of Christ's incarnation are spoken of in the same language throughout the prophecies of the Old Testament: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the Salvation of our God (*a*):" "All we, like sheep, have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all (*b*):" In this passage, the universal depravity of mankind is asserted, and the expiation of Christ is declared to be as universal as the depravity of man.

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(*z*) Gen. c. 18. v. 18. c. 22. v. 18. c. 28. v. 14.

(*a*) Is. c. 52. v. 10. (*b*) Is. c. 53. v. 6.

In the New Testament, every expression which can denote Universality is applied to the merits and sacrifice of Christ: at the birth of our Saviour, the Angel of the Lord declared to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people(c)." The aged and devout Simeon, when supernaturally guided to the Temple, in the spirit of prophecy, pronounced the infant Jesus to be the "Salvation of God, prepared before the face of all people(d);" and John the Baptist, under the same divine influence, called him, before he entered upon his ministry, "the Lamb of God, which taketh away the sin of the world(e)." Christ denominated himself "the Son of Man," as bearing in his mediatorial capacity an equal relation to the whole human race; and in allusion to the nature and efficacy of his death, he said, "And I, if I be lifted up from the earth, will draw all men unto me(f)." St. John, in his Gospel, says, that Christ was "the true Light, which lighteth every man that cometh into the world(g);" and that he is "the Saviour of the world(h);" and, in writing to his Christian brethren, he says, "Christ is the propitiation for

(c) Luke, c. 2. v. 10. (d) Luke, c. 2. v. 30 & 31.

(e) John, c. 1. v. 29. (f) John, c. 12. v. 32.

(g) John, c. 1. v. 9. (h) John, c. 4. v. 42.

for our sins: and not for ours only," that is, not for the sins of us Christians only, "but also for the sins of the whole world (*i*)."
 St. Peter says, "that God is not willing that any should perish, but that all should come to repentance (*k*)."
 St. Paul tells us, that "God will have all men to be saved (*l*);" that he is "the Saviour of all men (*m*);" and that "the grace of God, that bringeth Salvation, hath appeared to all men (*n*);" and he further says, that "Christ, by the grace of God tasted death for every man (*o*);" that he "gave himself a ransom for all (*p*);" and "died for all (*q*)."

To these plain and positive declarations we may add the train of reasoning pursued by St. Paul in his Epistle to the Romans. The Apostle first takes a comprehensive view of the conduct and

(*i*) 1 John, c. 2. v. 2. (*k*) 2 Pet. c. 3. v. 9.

(*l*) 1 Tim. c. 2. v. 4. (*m*) 1 Tim. c. 4. v. 10.

(*n*) Tit. c. 2. v. 11. This passage is stronger in the original than in our translation, *Επιφανη η χάρις τε Θεου σωτηριᾶ πανσιν ἀνθρώποις*; it should have been translated, "the grace of God, which bringeth (or offereth) Salvation to all men, hath appeared." Mr. Wakefield gives this construction in his *Silva Critica*, and supports it by two passages from the *Orestes* of Euripides; he might have added a third from the *Orestes*, *οὐ σωτηρία*, and a fourth from the *Phœnissæ*, *τῆδε γη σωτηριον*.

(*o*) Heb. c. 2. v. 9. (*p*) 1 Tim. c. 2. v. 6.

(*q*) 2 Cor. c. 5. v. 15.

and condition of men under the different dispensations of Providence; he shews, as was observed in the last Chapter, that all mankind, both Jews and Gentiles, were under sin, and liable to the wrath of God; and therefore, that as all had sinned, all required to be redeemed from the penalty of sin. And to prove that peace with God was now obtained for the whole human species, through the precious blood of Christ, he represents Adam as "the figure of him that was to come," that is, a type of Christ: he then describes the analogy between the first and second Adam, by declaring that the former brought death upon all men, and the latter restored all to life; that universal sin and condemnation were the consequence of Adam's disobedience, and universal righteousness and pardon the effect of Christ's obedience, "As by the offence of one, judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men even to justification of life; for as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous (*r*)."

The sin of Adam and the merits of Christ are here pronounced to be co extensive; the words applied to both are precisely the same; "Judgement came upon all men,"

(*r*) Rom. c. 5. v. 18 & 19.

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men," "the free gift came upon all men"—"Many were made sinners," "Many were made righteous."—Whatever the words "all men" and "many" signify, when applied to Adam, they must signify the same when applied to Christ. It is admitted, that in the former case the whole human race is meant; and consequently in the latter case the whole human race is also meant. The force of the argument is destroyed, and the most acknowledged rules of language are violated, by so interpreting this passage, as to contend, that all men are liable to punishment on account of the sin of Adam, and that a few only are enabled to avoid that punishment through the death of Christ. Nay, we are even told, that "where sin abounded, grace did much more abound (s):" but how can this be, if sin extends to all, and grace is confined to a part only of mankind?

Salvation was offered to the whole Jewish nation, without any discrimination, though it is certain that many of them rejected the offer. "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this Salvation sent; . . . Be it known unto you, therefore, men and brethren, that through this man is preached unto you

you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses (*t*).” When some of the Jews asked Jesus, “What shall we do, that we might work the works of God?” he answered, “This is the work of God, that ye believe on him whom he hath sent (*u*).” If God had decreed that the Jews should not believe, it could not have been said, that it was his work, that they should believe on him whom he hath sent. Upon another occasion Christ declared to them, “These things I say, that ye might be saved (*v*):” Now could Christ endeavour to promote the Salvation of men, in opposition to the decree of his Father, whose will he came down from heaven to fulfil? “Why do ye not understand my speech? . . . And if I say the truth, why do ye not believe me (*y*)?” which questions imply, that the Jews had a power of understanding and believing, and cannot be reconciled with the doctrine of a divine decree, rendering their conversion impossible. And the exhortations of the Apostles, after the ascension of our Saviour, speak the same language: “Repent ye, and be converted, that your sins may be blotted out . . . Unto you first, God having raised up

(*t*) Acts, c. 13. v. 26, 38 & 39.

(*u*) John, c. 6. v. 28 & 29. (*x*) John, c. 5. v. 24.

(*y*) John, c. 8. v. 43 & 46.

up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities (*z*);” it was possible therefore for every one of the Jews to abandon his wickedness, and be converted, and saved. “It was necessary, said Paul and Barnabas to the Jews, that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (*a*):” The rejection therefore of the Gospel by the Jews, was their own voluntary act, and not the consequence of any decree of God. If the Jews had it not in their power to believe, how could our Saviour have upbraided the chief priests and elders (*b*), and the inhabitants of Chorazin, Bethsaida, and Capernaum (*c*), for their unbelief? Or how could it have been said, that the Pharisees and lawyers rejected the counsel of God against themselves (*d*)? How could the Jews be convinced of sin because they believed not (*e*), or how could that sin be “without cloke (*f*),” or excuse, if belief were impossible?

The same offer of Salvation was made to all Gentiles, as well as to all Jews; “Then hath God

(*z*) Acts, c. 3. v. 19 & 26. (*a*) Acts, c. 13. v. 46.

(*b*) Matt. c. 21. v. 23. (*c*) Matt. c. 11. v. 21.

(*d*) Luke, c. 7. v. 30. (*e*) John, c. 16. v. 9.

(*f*) John, c. 15. v. 22.

God also to the Gentiles granted repentance unto life Some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus (*g*).” “I am not ashamed of the Gospel of Christ; for it is the power of God unto Salvation, to every one that believeth, to the Jew first, and also to the Greek (*h*).” “I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house; testifying both to the Jews, and also to the Greeks, repentance towards God, and Faith towards our Lord Jesus Christ (*i*).” Belief or Faith being the condition upon which Salvation was offered both to Jews and Gentiles, and it being inconceivable that a just and merciful God would propose any but a practicable condition, it follows, that all to whom the Gospel has been made known since its first promulgation, have had it in their power to obtain eternal life through the precious blood of Christ. Those who deny this conclusion, must maintain that God offered Salvation to men upon a condition which it was impossible for them to perform; and that he inflicts punishment for the violation of a command, which they were absolutely unable to obey.

Would

(*g*) Acts, c. 11. v. 18. & 20. (*h*) Rom. c. 1. v. 16.

(*i*) Acts, c. 20. v. 20 & 21.

Would not this be to attribute to God a species of mockery and injustice, which would be severely reprobated in the conduct of one man towards another?

In the following quotations, all men, without distinguishing Jew and Gentile, are commanded and encouraged to believe the Gospel, by the promise of eternal Salvation, and condemnation is denounced against all who shall refuse to believe: John the Baptist “came to bear witness of the Light, that all men through him might believe (*k*):” “The Son of man must be lifted up, that whosoever believeth in him should not perish, but have eternal life (*l*):” “To Christ give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins (*m*):” “If ye believe not that I am He, ye shall die in your sins (*n*):” “He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God (*o*).” Christ’s last declaration to his Apostles was, “He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned (*p*).” The doctrine

(*k*) John, c. 1. v. 7.

(*m*) Acts, c. 10. v. 43.

(*o*) John, c. 3. v. 18.

(*l*) John, c. 3. v. 14 & 15.

(*n*) John, c. 8. v. 24.

(*p*) Mark, c. 16. v. 16.

trine which Paul and Silas preached was, "Believe on the Lord Jesus Christ, and thou shalt be saved (*q*);" and the Evangelists wrote their Gospels for the instruction of future ages, "that they might believe that Jesus is the Christ the Son of God, and that believing they might have life through his name (*r*)."
Thus men, without any discrimination or exception, were required to believe; and the reason assigned was, that they might be saved; but if all men were required to believe, that they might be saved, we again infer that Salvation was attainable by all.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life (*s*)."
In this and many other passages of the New Testament, relating to the motive and design of Christ's Advent, God's love for the world is declared in general terms; and surely these texts are irreconcilable with the idea, of God's selecting out of mankind a certain number whom he ordained to save, and of his leaving the rest of mankind to perish everlastingly. How can God be said to love those to whom he denies the means of Salvation; whom he destines, by an irrevocable decree, to eternal misery? It might

(*q*) Acts, c. 16. v. 31. (*r*) John, c. 20. v. 31.

(*s*) John, c. 3. v. 16.

might be said, that God loved the individuals whom he delivered from the sentence of punishment; but it seems impossible to say, that he loved those, to whom he would afford no assistance, and who he knew, from want of that assistance, must inevitably suffer all the horrors of guilt and the pain of eternal punishment. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him (*t*)?" Can we then suppose that God sees his rational creatures not only in need, but obnoxious to death and misery, and yet refuses his aid to rescue them from impending ruin? The Gospel, instead of being a proof of God's "good-will towards men," would rather shew his determination, that they should add to their guilt, and increase their condemnation. Instead of raising us from a death in sin to a life of righteousness, it would be the inevitable cause of more heinous wickedness, and of sorer punishment, to the greater part of mankind. It was considered as an act of the greatest injustice to require the Israelites to make bricks, when no straw was given to them; and how then can we imagine that God calls upon men to believe and obey the Gospel, under the penalty of eternal misery,

(*t*) 1 John, c. 3. v. 17.

misery, when he denies them the possibility of belief and obedience? Does an earthly master punish his servant for not doing that which it was impossible for him to do? And shall we ascribe to God a conduct which would be esteemed the height of cruelty in man! "Go ye, says Christ to his Apostles, into all the world, and preach the Gospel to every creature (*u*):" here the precept is universal, without any limitation, any exception: but is it to be supposed, that the blessings of that Gospel which was to be preached "to every creature in all the world," were necessarily confined to a few? that the Apostles should be commanded to promise to all, what God had irreversibly decreed should be enjoyed only by a small number?

Christ is represented as having died not only for those who are saved, but also for those who perish; and therefore we may conclude that he died for all: "Through thy knowledge shall the weak brother perish, for whom Christ died (*x*);" "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died (*y*):" "He who hath trodden under foot the Son of God,

and

(*u*) Mark, c. 16, v. 15. (*x*) 1 Cor. c. 8, v. 11.

(*y*) Rom. c. 14, v. 15.

and hath done despite unto the Spirit of Grace," that is, he who has rejected the offered terms of Salvation, is said to be "sanctified by the blood of the Covenant (*z*)," that is, to have been capable of sharing in the benefits of Christ's death: and those "false teachers, who bring in damnable heresies," are said to "deny the Lord that bought them," and to "bring upon themselves swift destruction (*a*):" the Lord therefore bought, that is, died for those who bring upon themselves swift destruction, and consequently are not saved. It is no where said, that Christ died only for a part of mankind, or for one part more than for another. "To the Jew first, and also to the Gentile (*b*)," is the only preference we meet with in Scripture. Nor is there the slightest intimation of the impossibility of any one's being saved through the merits of Christ, except the impenitently wicked; and their wickedness is always ascribed to themselves. When St. Paul threatens those who sin wilfully after they have received the truth, with "a fearful looking for of judgment, and fiery indignation," and tells them, that "there remaineth no more sacrifice for sins (*c*)," it is surely implied, that a sufficient sacrifice had already been

(*z*) Heb. c. 10. v. 29. (*a*) 2 Pet. c. 2. v. 1.

(*b*) Rom. c. 2. v. 10. (*c*) Heb. c. 10. v. 26 & 27.

been offered for the sins of these men, and that the "neglect of this great Salvation," was owing to their own obstinacy and blindness.

"Whosoever will, says St. John in the Revelation, let him take the water of life freely (*d*):" this passage shews, that all, who are willing, may drink of the water of life; that it is in the power of every one to attain eternal happiness: "Such a declaration, says Dr. Doddridge, of divine grace, seems to have been wisely inserted just in the close of the Sacred Canon, to encourage the hope of every humble soul, that is truly desirous of the blessings of the Gospel, and to guard against those suspicions of divine goodness which some have so unhappily abetted."

The benefits of Christ's death are not confined to those to whom the Gospel has been actually revealed—that would exclude from Salvation all who lived before, and the far greater part of those who have lived since, the birth of our Saviour. If the satisfaction of Christ does not reach to the times prior to his Incarnation, how came it, that Abel and Enoch were justified (*e*)? That Abraham, Isaac, and Jacob, are represented as sitting in the kingdom of heaven (*f*)? That Noah, Daniel, and Job, are declared to be righteous

(*d*) Rev. c. 22. v. 17. (*e*) Heb. c. 11. v. 4 & 5.

(*f*) Matt. c. 8. v. 11.

ous men (*g*)? All these, with a long catalogue of prophets and holy men, under the Mosaic Dispensation, partook of the guilt of Adam, and were therefore liable to the wrath of God; nay, they committed actual sin, for “there is no man that sinneth not (*h*).” Yet who can doubt that these illustrious persons, the peculiar objects of God’s favour, are all written in the book of life. And we are told that “the blood of bulls and of goats will not take away sins (*i*);” that before the Gospel, “there was no law which could give life (*k*);” and that “there is no name under heaven by which men can be saved but that of Christ (*l*):” May we not then conclude, in the words of one of our pious martyrs, that “the promise of God appertaineth unto every sort of men in the world, and comprehendeth them all; howbeit, within certain limits and bounds, the which if men neglect or pass over, they exclude themselves from the promise in Christ; as Cain was no more excluded, till he excluded himself, than Abel; Saul, than David; Judas, than Peter; Esau, than Jacob (*m*).”

A Redemption of that extent, for which we are now contending, is perfectly consonant to the

(*g*) Ezek. c. 14. v. 14. (*h*) 1 Kings, c. 8. v. 46.

(*i*) Heb. c. 10. v. 4. (*k*) Gal. c. 3. v. 21.

(*l*) Acts, c. 4. v. 12. (*m*) Bishop Hooper.

the character of that gracious Being, whose mercy is over all his works, who pardoneth iniquity, and retaineth not his anger for ever (*n*), and who delighteth in exercising loving-kindness (*o*); he is equally the Maker and Lord of all men, and careth for all alike; all stood equally in need of his interposition and assistance; and therefore, there being with him “no respect of persons,” in every nation, and in every age, “he that feareth God, and worketh righteousness, is accepted with him (*p*),” through the atonement of the blessed Jesus. Was it to be expected that God, who is bountiful and indulgent to all men, in bestowing temporal comforts and conveniencies without partiality or reserve; who preserveth their life from destruction; who protecteth them continually from mischief and danger; who openeth his hand, and satisfieth the desire of every living thing—was it to be expected that this kind and benevolent Being would neglect the spiritual welfare of any part of his rational creatures, and leave their souls destitute of all care and protection; that he would give them life, and health, and all the good things of this world, and withhold from them the possibility of happiness in the world to come?

As

(*n*) Mic. c. 7. v. 18. (*o*) Jer. c. 9. v. 24.

(*p*) Acts, c. 10. v. 35.

As a farther confirmation of the doctrine of Universal Redemption, let us next examine into the opposite doctrines of Election and Reprobation, as maintained by Calvin: and first we will consider the texts of Scripture in which these words themselves occur.

In the Old Testament, the whole nation of the Jews, including both good and bad, is said to be elected or chosen by God, and the word is never applied exclusively to those of the Jews who were obedient to his commands; "Because he loved thy Fathers, therefore he chose their seed after them, and brought thee out in his sight, with his mighty power out of Egypt (*q*):" "The Lord thy God hath chosen thee to be a special people unto himself above all people that are upon the face of the earth (*r*):" "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen (*s*):" "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there (*t*):" "For Jacob my servant's sake, and Israel mine elect (*u*):" "Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto

(*q*) Deut. c. 4. v. 37. (*r*) Deut. c. 7. v. 6.

(*s*) Is. c. 43. v. 20. (*t*) Is. c. 65. v. 9.

(*u*) Is. c. 45. v. 4.

unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God (*x*):” “O ye seed of Israel his servant, ye children of Jacob his chosen ones (*y*).” It is plain that the collective body of the Jews, all the descendants of Abraham, Isaac, and Jacob, both the rebellious and the faithful, are here denominated the chosen or elect of God; and in the numerous passages of the Old Testament, in which they are thus spoken of, there is not the slightest allusion to their being predestinated to happiness in the world to come; nor indeed will any one contend that all the Jews were designed for eternal Salvation. They were elected in this world only, as an introductory and preparatory step to the execution of God’s merciful scheme of human Redemption through the Incarnation and sufferings of Christ.

We shall in like manner find that the same words, elect and chosen, are applied to collective bodies of men who were converted to the Gospel, without any restriction to those who were obedient to its precepts, and will hereafter be saved; and that an infallible certainty of Salvation, in consequence of a divine decree, is not attributed to

(*x*) Ezek. c. 20. v. 5. (*y*) I Chron: c. 16. v. 13.

to any number of Christians, or to any single Christian, throughout the New Testament.

St. Peter tells the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," that they are "elect, according to the foreknowledge of God (z);" and "a chosen generation, a peculiar people; that they might shew forth the praises of him, who hath called them out of darkness into his marvellous light (a)." It is evident that the Apostle here refers to the calling of these men to the knowledge of his Gospel, which, like every other circumstance relative to this gracious dispensation, was foreknown by God; and that by denominating the Christians of these five extensive countries, indiscriminately, "elect" and "a chosen generation," he did not mean to assert that they would all be saved; but that they were admitted to "the marvellous light" of the Gospel, while other nations were still wandering in the "darkness" of heathenism. And to put this beyond all doubt, the same persons, whom in his first Epistle he addresses as "elect according to the foreknowledge of God," in his second Epistle he addresses as "them that have obtained like precious Faith with us, through the righteousness of God, and our Saviour Jesus Christ:"

(z) 1 Pet. c. 1. v. 1 & 2. (a) 1 Pet. c. 2. v. 9.

Christ (*b*):" to be elect, and to be a believer in Christ, are therefore the same thing. The whole tenor of these Epistles plainly proves, that St. Peter did not consider that the persons to whom he writes must necessarily be saved; for among other precepts and exhortations he says, "Give diligence to make your calling and election sure (*c*): for if ye do these things, ye shall never fall (*d*):" therefore the Salvation of these elect, of this chosen generation, was so far from being certain, that it depended upon their own "diligence;" their "not falling" was so far from being infallibly decreed, that it depended upon their doing those things which the Apostle commanded: and he even predicts, that "false teachers, who would bring in damnable heresies, denying the Lord that bought them, should make merchandize of some of them (*e*);" that is, should seduce them from the true Faith in Christ, and consequently defeat their Salvation: some therefore of these elect persons were not saved.

At the close of his first Epistle, St. Peter says, "The church that is at Babylon, elected together with you, saluteth you:" here the Apostle calls
the

(*b*) 2 Pet. c. 1. v. 1.

(*c*) Election in the Calvinistic sense includes an infallible decree; but the Apostle could not call upon the Christian converts to make an infallible decree sure.

(*d*) 2 Pet. c. 1. v. 10. (*e*) 2 Pet. c. 2. v. 1—3.

the whole church of Babylon also elect, which again proves that the word is applied generally to collective bodies of Christians, to all who in one or more cities or countries professed Christianity, without any discrimination ; and that it is not confined to individuals who must necessarily be saved, or who were predestinated by God to certain Salvation, or even to those who will actually be saved.

St. Paul begins his Epistle to the Ephesians in this manner, “ Paul, an Apostle of Jesus Christ, by the will of God, to the Saints which are at Ephesus, and to the Faithful in Christ Jesus : grace be to you, and peace from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : according as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love : having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will : Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself : in Christ also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things

after the counsel of his own will (*f*).” The election and predestination here spoken of, relate to God’s eternal purpose to make known to the Ephesians the mystery of his will in the blessings of the Gospel, and he calls them “Saints” and “faithful,” because of the firmness and constancy with which they hitherto held fast the profession of the faith: but still, instead of representing their vocation as certain, he earnestly exhorts them to walk worthy of the vocation wherewith they were called (*g*);” guards them against those deceits which bring down “the wrath of God upon the children of disobedience (*h*);” and commands them “to put on the whole armour of God, that they may be able to stand against the wiles of the devil (*i*):” it was therefore possible for those, who were “Saints,” “faithful,” “chosen,” and “predestinated,” to walk unworthily, to incur the wrath of God by disobedience, and to yield to sinful temptations, and consequently to fail of Salvation.

“Jesus

(*f*) “This does indeed express God’s taking such methods to answer his purposes, as he knows will in fact be successful. But it does not prove any thing like an overbearing impulse on men’s minds, to determine them in such a manner as to destroy the natural freedom of their volitions, and so to prevent their being justly accountable to God for such actions.” Doddridge in loc.

(*g*) C. 4. v. 1. (*h*) C. 5. v. 6. (*i*) C. 6. v. 11.

“ Jesus knew from the beginning who should betray him Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon : for he it was that should betray him, being one of the twelve (*k*):” Jesus called, chose, elected these twelve to be his peculiar disciples, his Apostles, his constant companions, his friends. He gave them power to work miracles, to preach the Gospel, to become witnesses of, and share in, his glory, to sit upon twelve thrones in his kingdom, judging the twelve tribes of Israel—Yet one of these men he declared to be a devil ; one of them he knew would betray him ; one of them he knew to be “ the son of perdition (*l*),” about to suffer such punishment, that it “ had been good for him if he had not been born (*m*).” Since then Judas was one of the chosen, one of those “ whom God gave to Christ (*n*),” and since “ Jesus knew from the beginning that he should betray him,” and consequently be rejected and “ lost (*o*),” it is clear that the chosen may deprive themselves of the advantage of “ this excellent benefit” of being placed in a state most favourable for the attainment of Salvation, and that foreknowledge does not imply control

(*k*) John, c. 6. v. 64. 70 & 71.

(*l*) John, c. 17. v. 12. (*m*) Matt. c. 26. v. 24.

(*n*) John, c. 17. v. 12. (*o*) Ibid.

control or influence. The observation of our Saviour, "When I was daily with you in the temple, ye stretched forth no hands against me (p)," appears to indicate that there were other means by which the Son of Man might have been delivered unto death; so that the treason of Judas cannot be considered as a necessary part of the scheme of man's redemption. It pleased God to make use of Judas, as of other wicked men on other occasions, as instruments to fulfil his purpose, but they first made themselves fit agents. If the Calvinists say, that Judas was never in reality one of the elect, we may ask what proof they can bring of any difference between him and the other eleven Apostles, except works? And to grant that this is the only difference, is to grant that works are necessary evidence of the security of any man's Election.

St. Paul says to the Thessalonians, "We give thanks to God always for you all, making mention of you in our prayers, remembering, without ceasing, your work of Faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your Election of God (q):" this is addressed to *all* the Thessalonians, to the whole body of Christians at Thessalonica; and the Elec-
tion

(p) Luke, c. 22; v. 53. (q) 1 Thess. c. i. v. 2, &c.

tion here spoken of means their being called to the knowledge of the Gospel; and their “work of Faith,” and “labour of love,” and “patience of hope,” here commended, refer to the sincerity and firmness with which they adhered to the Christian profession. Again, he says, “God hath from the beginning chosen you to Salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our Gospel (r):” the sanctification of the Spirit and belief of the truth, which were common to every true convert, are here denominated the “being chosen to Salvation;” that is, the Thessalonians, by embracing Christianity, were now enabled to obtain Salvation; but that this Salvation was not certain and infallible, is evident from the numerous exhortations and precepts contained in these Epistles, and particularly from the following earnest entreaty; “Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more (s):” a continual progress in obedience to the instructions which St. Paul had given to the Thessalonians, was therefore necessary on their part to secure their Salvation. St. Paul was also under apprehension “lest by some means”

(r) 2 Thess. c. 2. v. 13 & 14. (s) 1 Thess. c. 4. v. 1.

means the tempter should have tempted them, and his labour be in vain ;” which could not have been the case, if their Election was a proof of their Salvation being irreversibly decreed. It appears from the second Epistle to the Thessalonians, that some of them did “ walk disorderly,” and that St. Paul doubted whether they would obey his precepts (*t*), that is, whether they would be saved ; and consequently the being from the beginning chosen by God to Salvation, the sanctification of the Spirit, and the Belief of the Gospel, did not prevent disorderly behaviour, or necessarily cause obedience to the commands of an inspired Apostle.

St. Paul, in speaking of the Jews, says, that as amidst the idolatry of former times there were 7000 men who did not bow the knee to the image of Baal, “ even so at this present time also there is a remnant according to the Election of Grace ;” by which expression he means the body of Jewish Christians, as appears from a following verse, “ Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded (*u*) ;” “ the Election” therefore denotes those of the Jews who embraced the Gospel, and “ the rest” are those who rejected it :

“ As

(*t*) 2 Thess. c. 3. v. 11. & 14.

(*u*) Rom. c. 11. v. 4, 5, & 7.

"As concerning the Gospel, they are enemies for your sakes: but as touching the Election, they are beloved for the fathers sakes (*x*):" the same persons, who in the latter clause of this passage are pronounced to be "beloved as touching the Election," are in the former clause pronounced to be "enemies as concerning the Gospel;" and consequently Election cannot mean Election of individuals to Salvation. This is said of the unbelieving Jews, who were "beloved" as belonging to the chosen people of God, and "enemies" because they rejected the Gospel. ^{It is} remarkable, that in the same chapter St. Paul speaks of the twofold Election of the Jews: in the verse now under consideration he speaks of their Election to be God's peculiar people under the Mosaic law, and in the passage just before quoted he speaks of their Election under the Gospel dispensation. The latter he calls "the Election of Grace;" the former the Election which makes them still "beloved," notwithstanding their unbelief, "for the Fathers sakes," on account of their descent from Abraham, Isaac, and Jacob.

St. Paul says to Timothy, "I endure all things for the elects sake, that they may also obtain the Salvation which is in Christ Jesus, with eternal glory (*y*):" St. Paul therefore submitted to his sufferings

(*x*) Rom. c. II. v. 28. (*y*) 2 Tim. c. 2. v. 10.

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sufferings and labours with a view of promoting and securing the Salvation of the elect, and consequently he did not consider their Salvation as certain, but as depending upon the success of his exertions. This is perfectly consistent with the idea of the elect being Christian converts in general, who might or might not be saved, but cannot be reconciled with the Calvinistic notion, that the elect are persons infallibly destined to Salvation.

“ There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved (z): but for the elects sake those days shall be shortened. Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible (a), they shall deceive the

very

(z) It appears from the context, that the word “ saved ” does not here relate to eternal Salvation, but to preservation in this world.

(a) The words of the original, *ei δυνατον*, do not imply physical impossibility, but only a great degree of difficulty: thus St. Paul “ hasted, if it were possible for him, *ei δυνατον ην αυτω*, to be at Jerusalem the day of Pentecost,” Acts 20. v. 16.—the thing itself was possible, but it required exertion, and St. Paul did all he could to accomplish it. In like manner it was possible for the elect to

very elect (*b*):" our Saviour is here describing the unparalleled distresses which would attend the approaching destruction of Jerusalem; distresses so severe, that if they were to continue, no one could possibly escape; but for the sake of the elect, of those Christians who will adhere to the profession of their Faith in the midst of trials and afflictions, it will please God to shorten this tribulation. In those days, many impostors will arise calling themselves prophets, each pretending to be the Messiah, and they will practise every art and contrivance, to deceive, if they possibly can, even those who are instructed in the knowledge of the true Christ. "Immediately after the tribulation of those days . . . he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other (*c*);" immediately after the destruction of Jerusalem he will send his messengers or ministers into every quarter of the world to preach his Religion, who will gather into one holy Catholic Church all who shall embrace and sincerely believe it; and thus the dissolution
of

he deceived, and it was here predicted by our Saviour, that the false prophets would do all they could to effect it, "to bewitch those, that they should not obey the truth, before whose eyes Jesus Christ had been evidently set forth." Gal. c. 3. v. 1.

(*b*) Matt. c. 24. v. 21—24. (*c*) Ver. 29. & 31.

of the Jewish polity, ecclesiastical and civil, will be succeeded by the formation of the Christian Church; the Jewish theocracy and the Temple service will be utterly abolished, and the kingdom of Christ and the worship of God in spirit and in truth immovably established. The whole of this passage, in its primary sense, is prophetic of the destruction of Jerusalem by the Romans, and of the subsequent propagation of the Gospel among the Gentiles: and there seems not the slightest ground for considering the elect here spoken of, as persons selected by an irreversible decree of God for Salvation in the life to come; and indeed such an idea is not reconcilable with the cautions which our Saviour gave to his disciples upon this occasion. This prophecy, like others, was designed as a confirmation of the truth of the Gospel; and its precise accomplishment, of which we have the most satisfactory testimony (*d*), must have had great effect upon the minds of those who lived at that time, many of whom both heard the prediction, and saw its fulfilment.

“ Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing
ing

(*d*) Vide Bishop Newton's 18th Dissertation on the Prophecies, and Kett's History the Interpreter of Prophecy.

ing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body (*e*):" the Apostle here applies the word elect to all the Colossian Christians, and tells them that they had been "called in one body to the peace of God," through the knowledge of the Gospel: he exhorts them to walk worthy of that holy Faith which they had embraced; and not the slightest intimation is given of any decree of God by which their Salvation was made certain; but on the contrary, their Salvation is represented as depending upon themselves, upon their "continuing in the Faith, grounded and settled, and not moved away from the hope of the Gospel (*f*)."

"When Rebecca also had conceived by one, even by our Father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God, according to Election, might stand, not of works, but of him that calleth) it was said unto her, The elder shall serve the younger: As it is written, Jacob have I loved, but Esau have I hated (*g*):" the purpose
of

(*e*) Col. c. 3. v. 12, 13, &c. (*f*) Col. c. 1. v. 23.

(*g*) Rom. c. 9. v. 10—13.

of Election here spoken of, has no relation to a future life, but refers to the Election of the descendants of Jacob to be God's peculiar people, in preference to the descendants of Esau: and this is the meaning of the expression, "Jacob have I loved, but Esau have I hated." "The elder shall serve the younger" was not true of Jacob and Esau, as Esau never served Jacob; but it was true of their posterity, as the Edomites, the descendants of Esau, served the Israelites, the descendants of Jacob, which is distinctly mentioned in the original prophecy in the book of Genesis, "And the Lord said unto Rebecca, two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people: and the elder shall serve the younger(*h*)."

The word Reprobate, or Reprobation, as used by Calvin, refers to a supposed decree of God; but we shall find it used in a very different sense both in the Old and New Testament.

In the Old Testament, it occurs only once according to our translation; "Reprobate silver shall men call them, because the Lord hath rejected them(*i*)."
 ' In the original Hebrew, and also in the Septuagint Greek version, it is the same word which our translators have rendered
 "reprobate"

(*h*) Gen. c. 25. v. 23. (*i*) Jer. c. 6. v. 30.

“reprobate” when applied to silver, and “rejected” when applied to the Jews: in both languages we have an active verb, and its passive participle (*k*); from which it is evident that “reprobate

(*k*) In the original Hebrew, the word translated ἀποδοκιμαζόμενον is the passive participle of the word which signifies to reject, despise, abominate. Of this verb, Gussenius, in his Hebrew Lexicon, written expressly with the design of ascertaining the primary senses of the words, and thence deducing their loosest acceptations, remarks, that all its meanings are reducible to one, namely, ἀποδοκιμαζειν, reprobare. He adds, “Actus est iudicii, nascens ex opinione qualitatum malarum, seu per se, seu quoad nos, aut saltem ex defectu bonarum, præsertim in comparatione ad subjectum bonis qualitativis satis instructum. Effectus proximus est prætermissio, abstinentia ab utendo. Id autem fit ob defectus vel physicos vel morales. Et si fiat ob peccata, trahit post se poenam. 4to. Lipsiæ 1743, p. 867. The same Hebrew word is used 1 Sam. c. 8. v. 7. c. 15. v. 23. 2 Kings, c. 17. v. 20. Is. c. 7. v. 15 & 16. c. 30. v. 12. Jer. c. 7. v. 29. c. 8. v. 9. Hos. c. 4. v. 6. c. 9. v. 17. In none of these passages does the word denote an arbitrary decree of God; in some of them, where it is applied to God, as 1 Sam. c. 15. v. 23. Hos. c. 4. v. 6. & c. 9. v. 17. Jer. c. 7. v. 29. the ground of rejection is assigned in the context; and throughout the Old Testament it involves the idea of judgement or discrimination, of God or of man. In the Septuagint version, we find also the word δοκιμος applied exclusively to gold or silver, Gen. c. 23. v. 16. 1 Kings, c. 10. v. 18. 1 Chron. c. 28. v. 18. c. 29. v. 4. 2 Chron. c. 9. v. 17. Zech. c. 11. v. 13. The Hebrew words in these places are various, signifying pure, solid, defecated, current.

probate silver" means rejected silver, silver rejected as not being good, in the same manner as God was about to reject the Jews on account of their wickedness. In the Septuagint, the word *αδοκιμος* occurs twice, although it is not rendered reprobate in our translation, *τυπτε αδοκιμον αργυριον*, and *το αργυριον υμων αδοκιμον* (1); and here again the word is applied to base silver, to silver rejected as not genuine.

I now proceed to consider the passages in which the word Reprobate occurs in the New Testament.

St. Paul speaks of "men of corrupt minds, reprobate concerning the Faith (*m*)," *αδοκιμοι περι την πισιν*—those who are unsound in Faith; who in respect of their Faith are precisely what bad money or metal is with respect to its quality, unable to stand the *δοκιμη* or proof, and therefore rejected as base and worthless. Here is no intimation of any decree of God, by which the greater part of mankind, born in all the different ages of the world, and living under different dispensations,

current. *Δοκιμιον* occurs only twice, namely, Prov. c. 27. v. 21. Ps. 12. v. 7. meaning a test. The Hebrew word signifies a crucible, the test of purity in metals.

(1) Prov. c. 25. v. 4. and Is. c. 1. v. 22. The Hebrew word in both these passages is the same, and is rightly translated dross.

(*m*) 2 Tim. c. 3. v. 8.

pensations, are consigned to eternal and inevitable misery; but it is a prophetic description of the character of persons who will “in the last days” resist the truth of the Gospel, and reject the Faith of Christ.

The same Apostle, speaking of the wickedness of the Gentile world prior to the coming of Christ, who, “when they knew God, glorified him not as God (*n*),” says, that “as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient (*o*);” this reprobate mind is not represented as the consequence of any antecedent decree of God, but as resulting from their own wilful blindness and voluntary desertion of the worship of the Creator¹ for that of the creature, although they “knew the judgement of God, that they which commit such things are worthy of death (*p*).”

In writing to Titus concerning some of the Christian inhabitants of Crete, St. Paul says, “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every Good Work reprobate (*q*);” which expression relates merely to the wickedness of certain Cretans, whose lives did not correspond with

(*n*) Rom. c. I. v. 21. (*o*) V. 28. (*p*) V. 32.

(*q*) C. I. v. 16.

with the purity of that Faith which they professed: these men were to be rebuked sharply, that they might be "sound in the Faith (*r*);" it was therefore possible that they might be reclaimed and saved; and consequently, though they were at present "reprobate," their perseverance in sin, and their perdition, were not irreversibly decreed. "Reprobate," and "sound in Faith," are here opposed to each other. "Unto every Good Work reprobate," means, that when tried by Good Works, the test of a sound Faith, they were worthless and rejected. The original Greek word *αδοκιμος* is translated rejected, when applied to the earth, "The earth which beareth thorns and briars, is rejected (*s*)" or reprobate; as "The earth which bringeth forth not herbs meet for them by whom it is dressed (*t*)," is rejected by men, so men, who profit not by the religious instruction which they have received, but addict themselves to sin, and bring forth only the fruit of unrighteousness, are rejected by God.

St. Paul says of himself, "I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away (*u*)," or reprobate,
the

(*r*) C. I. v. 13.

(*s*) Heb. c. 6. v. 8.

(*t*) Heb. c. 6. v. 7.

(*u*) 1 Cor. c. 9. v. 27.

the word in the original being *αδονισμος*: he could not mean, lest he should be a person destined by God from all eternity to everlasting punishment. In the preceding verse he says, “I so run, not as uncertainly;” and upon other occasions he expresses a confident hope in his own Salvation, founded in a consciousness of his exertions and sufferings “for the Gospel’s sake,” and of his sincere obedience to that Religion, which “he had preached to others.” He was at the same time aware that if he did not “keep under his body, and bring it into subjection,” if he did not resist the evil propensities of his nature, and walk worthy of his holy vocation, his employment as a Minister of Christ and Apostle of the Gentiles would not prevent his being “rejected” at the great day of final retribution. On the other hand, had he conceived himself to be one of the elect, he could not have admitted the possibility of his becoming a Reprobate, in the Calvinistic sense of those words.

“Examine yourselves, whether ye be in the Faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates? But I trust that ye shall know that we are not Reprobates. Now I pray to God that ye do no evil; not

that we should appear approved, but that ye should do that which is honest, though we be as Reprobates (*x*):" in this passage, the words "Reprobates" and "approved" are opposed to each other, as clearly appears from the original Greek words (*y*), and consequently the word "Reprobates" signifies disapproved or rejected: "Know ye not your ownelves, how that Jesus Christ is in you, except ye be Reprobates?" Do ye not know that the sanctifying Spirit of Christ dwelleth in you, unless by the corruption of your Faith and manners you have grieved and expelled the Holy Spirit, and so are become disapproved and rejected? "But I trust that ye shall know that we are not Reprobates;" but I trust that when I shall come to you this third time, I shall give you sufficient proof that I am not disapproved or rejected by God, and that there is no ground for the calumnies of those who have endeavoured to lessen my credit among you. "Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as Reprobates;" my principal anxiety is for you, and not for myself; I earnestly pray to God, that in whatever light I may appear to you, you yourselves may be found guilty of no sin, but doing that which

(*x*) 2 Cor. c. 13. v. 5—7. (*y*) ἀδελφούς and δεσφύς, ^{is}

is honest in the sight of God. The application of the word "reprobate" to himself, is again of itself a decisive proof that St. Paul did not mean by it, a person to whom the capacity of attaining Salvation was denied.

These are the only instances in which the word *αδοξιμος* occurs in the New Testament, and in no one of them is any decree of God mentioned or implied. The word in its primary signification is applied to metals or coins, which, not standing the test of purity, are rejected. In Ulpian we find the expression *reprobos nummos* (2), so that *αδοξιμος* and *reprobos* correspond to each other both in their original and derived senses. As metals and coins, when tried by their proper test, and found not to be pure and genuine, are rejected as base; so men, if their Faith does not stand that test to which it pleases God to subject it, are rejected as worthless. The word *δοξιμος* occurs frequently in the New Testament, and always bears a sense opposite to that of rejected; it is six times translated approved (a), and once tried (b): its exact meaning seems to be approved after trial, as *αδοξιμος* signifies rejected after trial; the

(2) Lib. 24.

(a) Rom. c. 14. v. 18. c. 16. v. 10. 1 Cor. c. 11. v. 19. 2 Cor. c. 10. v. 18. c. 13. v. 7. 2 Tim. c. 2. v. 15.

(b) Jas. c. 1. v. 12.

the prominent idea in both is probation with its possible results (c).

It appears then that the Calvinistic doctrines of Election and Reprobation can receive* no countenance from the passages of Scripture in which these words occur, since they are used in senses very different from those which the advocates for absolute decrees affix to them.

The

(c) We shall find a corresponding sense in all the cognates of the word δοκιμος: in the following passage the Greek word translated "trial" is δοκιμιον, and the word translated tried is δοκιμαζομεν, "that the trial of your Faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto' praise, and honour, and glory at the appearing of Jesus Christ," 1 Pet. c. 1. v. 7: Here the trial of men's Faith, upon which their Salvation is made to depend, is expressly compared with that of gold, the most valuable of metals, and therefore the most likely to be adulterated. The word δοκιμαζω is in the following passage translated "to try," "not as pleasing men, but God, which trieth our hearts," 1 Thess. c. 2. v. 4. and the word δοκιμη is translated trial in the following passage, "in a great trial of affliction," 2 Cor. c. 8. v. 2. The word δοκιμιον is translated "trying" in the following passage, "the trying of your Faith worketh patience," Jas. c. 1. v. 3. The word δογμα occurs several times in the New Testament, but never means an eternal decree of the Almighty. The words δεδογμινος, εδοκετο, &c. the passive tenses of δοκει, which might express decrees, do not, I believe, occur in the New Testament. See Hesychius, v. αδοκιμος; also Biel's Thesaurus Phil. vv. αδοκιμος, δοκιμος, δοκιμαζω, δοκιμιον, &c. &c.

The Jews first, and the Christians afterwards, were the elect people of God. God gave the Law to the Jews by the hands of Moses, and the Gospel to the Christians by his own Blessed Son Jesus Christ, as the rule of their respective lives. God was pleased, both by the Law and by the Gospel, to enter into Covenant (*d*) with his chosen people the Jews and Christians; to promise reward to the obedient, and to threaten punishment to the disobedient. But neither in the Law, nor in the Gospel, does he promise ~~certain~~ and infallible Salvation, or threaten absolute and inevitable perdition, to any number, or to any description, of persons, except as they shall or shall not comply with the expressed conditions. Under both Covenants, the rewards and punishments are made to depend upon the voluntary conduct of each individual. There is a mutual connexion and exact consistency between these two Covenants; they are indeed parts of the same system decreed by the inscrutable counsels of God, before the world began.

Let

(*d*) The very idea of Covenant is inconsistent with the Calvinistic system. Covenant implies conditions; absolute decrees reject all conditions. A Covenant says, you shall have such or such a reward, if you act in the manner stipulated; absolute decrees say, that it is irreversibly determined by the arbitrary will of God, that you shall or shall not be saved, without any respect to your conduct.

Let us now examine some other texts of Scripture, which are urged by Calvinists as favourable to their tenets of Election and Reprobation, although the words themselves do not occur in them.

“The Lord hath made all things for himself; yea even the wicked for the day of evil (*e*):” The wicked are indeed the work of his hands as being a part of the Creation; and he gave them the faculties which they have abused and perverted to a sinful purpose; but this power to abuse and pervert is inseparable from the character of a free agent. The true meaning of this passage is, that God made all things to display his own glorious attributes; and that even wicked men, whose existence and frequent prosperity may seem scarcely reconcilable with the divine perfections, will in the end be found to furnish the strongest proof of his long-suffering in bearing with their iniquities, and of his power and justice in punishing their incorrigible depravity: upon such men “the day of evil” will ultimately come: “the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath (*f*):” “What if God, willing to shew his wrath, and to make his power known, endured with

(*e*) Prov. c. 16. v. 4. (*f*) Job, c. 21. v. 30.

with much long-suffering the vessels of wrath fitted to destruction (*g*)?"

St. John in his Gospel says that, "Though Christ had done so many miracles before them, yet they believed not on him: that the saying of Esaias the Prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them (*h*):" There are many passages in the Gospels similar to this, and we are not to understand by them, that the events took place merely for the purpose that the sayings of the antient Prophets might be fulfilled; or that God, by hardening the hearts, and blinding the understandings of the Jews, made it impossible for them to believe. God foresaw that a very large proportion of the Jews would reject the Gospel; and he was pleased to foretel this among other events relative to the advent and ministry of Christ. It was designed that the fulfilment of these various predictions should form a part of the evidence of the divine authority of the Gospel. What the

Prophets

(*g*) Rom. c. 9. v. 22. (*h*) John, c. 12. v. 37—40,

Prophets had predicted, was certain to come to pass ; but this certainty by no means caused the events to be the decrees of God. They did not happen because they were foretold, but they were, for the wisest purpose, foretold, because it was foreseen they would happen. The prescience of God is to be considered as perfectly distinct from his will. He foresees all the actions of men, both those which are conformable, and those which are contrary, to his will ; but this prescience of God does not affect the free-agency of man (*i*). Freedom of will and liberty of action are the essential qualities of men, as
moral

(*i*) “ As the decree of God is eternal, so is his knowledge. And therefore, to speak truly and properly, there is neither fore-knowledge, nor after-knowledge in him. The knowledge of God comprehends all times in a point, by reason of the eminence and virtue of its infinite perfection. And yet I confess this is called fore-knowledge in respect of us. But this fore-knowledge doth produce no absolute necessity. Things are not therefore, because they are foreknown ; but therefore they are foreknown, because they shall come to pass. If any thing should come to pass otherwise than it doth, yet God’s knowledge could not be irritated by it, for then he did not know that it should come to pass as now it doth. Because every knowledge of vision necessarily presupposeth its object. God did know that Judas should betray Christ ; but Judas was not necessitated to be a traitor by God’s knowledge. If Judas had not betrayed Christ, then God had not foreknown that Judas should betray him. The case is this : a watchman

moral responsible beings ; but to foresee how every individual of the human race will, upon every occasion, determine and act, is the incomprehensible attribute

standing on the steeple's top (as is the use in Germany) gives notice to them below, who see no such things, that company are coming, and how many ; his prediction is most certain, for he sees them. What a vain collection were it for one below to say, what if they do not come, then a certain prediction may fail. It may be urged that there is a difference between the two cases : in this case the coming is present to the watchman ; but that which God foreknows is future. God knows what shall be, the watchman only knows what is. I answer, that this makes no difference at all in the case, by reason of that disparity which is between God's knowledge and ours : as that coming is present to the watchman, which is future to them who are below, so all those things which are future to us, are present to God, because his infinite and eternal knowledge doth reach to the future being of all agents and events. Thus much is plainly acknowledged by T. H. No. 11, that fore-knowledge is knowledge, and knowledge depends on the existence of the things known, and not they on it. To conclude, the prescience of God doth not make things more necessary, than the production of the things themselves. But if the agents were free-agents, the production of the things doth not make the events to be absolutely necessary, but only upon supposition that the causes were so determined. God's prescience proveth a necessity of infallibility, but not of antecedent extrinsecal determination to one. If any event should not come to pass, God did never foreknow that it would come to pass, for any knowledge necessarily presupposeth its object." Abp. Bramhall, p. 727.

attribute of the Deity. That such an attribute does belong to God, is placed beyond all doubt by the accurate accomplishment of numerous prophecies; and the free-agency of man is proclaimed in every page of Scripture, and confirmed by the experience of every moment. These sublime and important truths are to be treated as fundamental and incontrovertible principles; and no interpretation of Scripture is to be admitted in contradiction to them. The Jews "could not believe" because of their own prejudices and lusts, and not because it was so decreed; for a decree of this kind would not only have been inconsistent with their free-agency, but irreconcilable also with many passages of Scripture, and particularly with our Saviour's exhortations recorded in the same chapter, "Walk while ye have the light, lest darkness come upon you: while ye have light, believe in the light, that ye may be the children of light (*k*)."

There was therefore no divine decree, which prevented the Jews from walking according to the doctrine of Christ, and embracing his religion, since we cannot suppose that our Saviour would call upon the Jews to do that which God had made impossible. That this is the right interpretation of St. John's quotation from Isaiah, is also evident from the terms in which the same passage is quoted by St. Matthew,

"And

(*k*) John, c. 12. v. 35 & 36.

“And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed (*l*):” *Here it is expressly said, that they closed their own eyes; and in other places we find their unbelief and rejection of the Gospel attributed to their own obstinacy and wickedness. “How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not (*m*)!” “If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead (*n*):” “It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (*o*):” “They loved darkness rather than light, because their deeds were evil (*p*):” The wickedness and perverseness of the Jews blinded their understandings, and indisposed them to receive the truth, though delivered in the plainest terms, and attested by the fullest evidence. “Those places of Scripture, says Dr. Jortin, are easily reconciled, in which the wicked

(*l*) Matt. c. 13. v. 14 & 15. (*m*) Luke, c. 13. v. 34.

(*n*) Luke, c. 16. v. 31. (*o*) Acts, c. 13. v. 46.

(*p*) John, c. 3. v. 19.

wicked are represented usually as hardening themselves, and sometimes as being hardened of God. They harden themselves, because it is by their own choice, by their own obstinacy and perverseness that they become obdurate; and they are hardened of God, not by any proper and immediate act of God, depriving them of reason and liberty, or compelling them to do evil; but quite on the contrary, by his continuing to give them both motives and opportunities to do well; which gifts being rejected and abused are the innocent-cause, or the occasion of their greater wickedness, and in this sense they are hardened by the very goodness of God. Besides, in the style of Scripture, God is often said to do what he only permits to be done; and in all other languages also, the occasion is put for the cause, both as to persons, and as to things. ‘I came not to send peace upon earth, but a sword (q),’ says our Lord; that is, my Gospel, though it ought to produce peace and love, will prove the occasion of strife and enmity (r).”

“As many as were ordained to eternal life, believed(s):” This text does not mean, that there was

(q) Matt. c. 10. v. 34.

(r) Diss. 1st.

(s) Acts, c. 13. v. 48.—“The words οσοι τεταγμενοι ησαν might have as well been rendered, ‘as many as were set in order, or made ready,’ and then the context had plainly illustrated the text. For in the same verse we find that this was spoken of the Gentiles, who were glad and

was an ordinance of God appointing that certain persons of those who were present should believe and obtain eternal life ; but it being the declared will of God, that none, to whom the Gospel was made known, should obtain eternal life, who did not believe, and God foreseeing who would believe, it might be said, that those believed who were ordained to eternal life, that is, those who God foresaw would comply with the ordained condition of Faith in Christ, upon which eternal life was offered. There is nothing in the original words which favours the Calvinistic doctrine, that God had by his own unalterable decree made it impossible for some to believe, and others not to believe ; and whoever reads the whole passage carefully and impartially, will observe, that both believers and unbelievers are represented as acting from their own free choice, and not under the control of an irresistible destiny. All might have believed.

and glorified God, that the words of Salvation and Everlasting Life belonged to them also. (v. 46, 47.) But who these Gentiles were, we learn more particularly from verse 43, namely, that they were some *σεβόμενων πρὸς ἡλυτων*, of the devout or worshipping Proselytes, those who believed a life to come, and sought for the happiness thereof, and who therefore were in a fit posture to lay hold of that great promise of the Gospel, being both prepared to hear what the Apostles had to say concerning the way and means of obtaining it, and also to make use of such means, when once they were thoroughly instructed in them." Stebbing.

believed. The general call of the Gentiles is mentioned in the preceding verse as the appointment of God, and therefore, on that account also, as many of the Gentiles as were then present and believed, might be said to be ordained to eternal life, because the attainment of eternal life was the consequence of that divine appointment.

“ We know that all things work together for good to them that love God, to them who are the called according to his purpose : For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified, and whom he justified, them he also glorified (*t*). ” We know that all things, whether adverse or prosperous, co-operate in the end for the permanent good of those who sincerely love God, of those who are called to the knowledge of the Gospel according to the eternal purpose of God ; for he ordained and decreed, that those, who he foreknew would believe and obey the Gospel, should resemble his blessed Son by following his example, that he might have many brethren, who would be joint-heirs with him, and partakers of that happiness which he enjoyed. Moreover, those, to whom it was fore-ordained of God that the Gospel should be made known,

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he has now actually called, and those whom he has called, he has justified from all their former sins; and those whom he has justified, he has glorified by his grace and all the other privileges of the Gospel Covenant. In the former part of this passage, the good spoken of is confined to those who love God, and act conformably to his purpose in revealing the Gospel: this their conduct God foreknew, and graciously determined to reward with eternal felicity. In the latter part of the passage, every thing is represented as past—the predestination, the calling, the justification, the glorification. Of the predestination and the calling, there can be no doubt; and it has been proved that the word Justification as applied to Christians always refers to this life, and here it means the remission of sins granted at the time of baptism: and the word glorified, being, both in the original Greek and in our Translation, in the same tense as the words predestinated, called, and justified, must also relate to something which has already taken place; it relates to that “Spirit of Glory and of God,” which St. Peter says, “resteth upon Christians (*u*)” in this world; to that “kingdom and glory,” to which St. Paul tells his Thessalonian converts God had called them (*x*); to that “change into the same image with Christ from glory to glory,” which he announces to the

(*u*) 1 Pet. c. 4. v. 14. (*x*) 1 Thess. c. 2. v. 12.

the Corinthians (*y*). When St. Paul speaks of the final glorification, he speaks of it as a thing future, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (*z*)," in the life to come; when Christ, who is our life, shall appear, then shall ye also appear with him in glory (*a*). The predestination therefore mentioned in this passage, signifies God's purpose of making known the Gospel, and of bestowing eternal happiness upon those who shall make a right use of the means of grace: this is very different from an irrelative and irreversible decree, absolutely appointing particular individuals to everlasting happiness, and subjecting the rest of mankind to endless and inevitable misery.

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted

(*y*) 2 Cor. c. 3. v. 18. (*z*) Rom. c. 8. v. 18.

(*a*) Col. c. 3. v. 4.

fitted to destruction : And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Even us whom he hath called, not of the Jews only, but also of the Gentiles (*b*) :” The whole of the Chapter from which this passage is taken, and which is generally thought to abound in difficulties, seems to become easily intelligible, by considering that it refers to the present world only. In the former part of it St. Paul laments the unbelief and consequent rejection of his brethren the Jews, to whom had so long “ pertained ” those distinctions which marked them to be the chosen people of God, and from whom Christ himself was descended. But in the midst of his sorrow he comforts himself with the reflection, that “ *ill* word of God ” had taken some “ effect,” as a portion of the Jews had believed, and were therefore the number of God’s newly elected people, Christians. He shews that this partial adoption of the Jews in the present instance is similar to what had happened in the case of Abraham’s descendants, all of whom were not Israelites, or chosen people of God, but only those who sprang from Isaac and Jacob. He quotes God’s own declaration, that he “ *will have mercy on whom he will have mercy, and will have compassion on whom he will have compassion;*” which mercy
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and compassion must always be exercised without any violation of the eternal rules of justice: the above declaration was made to Moses after God had laid aside his purpose of "consuming" the Israelites for worshipping the golden calf, and when he "repented of the evil which he thought to do unto his people (c):" The mercy therefore here spoken of is not forgiveness of sins granted to each person separately at the day of judgement, but God's receiving his chosen people collectively into favour again after they had displeased him; such national reconciliation in this world, as well as the original Election of a peculiar people for the purpose of executing the great plans of Divine Providence, being perfectly consistent with strict retribution to individuals in a future life. The Apostle shews from the antient Scripture, that Pharaoh's disobedience and wickedness were the means of making known the power of God; and repeats, that God shews or does not shew mercy, according to the determination of his sovereign will. He supposes some one to object; If this be the case, why does God find fault, since his will cannot be resisted? St. Paul answers by first reproving the presumption of this objection as urged by a creature against his Creator, who has the same power over his creatures which a potter has over the vessels he forms; and he then declares,

(c) Exodus, c. 32. v. 14.

clares, that though God's power is irresistible, he does not act arbitrarily and capriciously, but in all his dealings with the sons of men he never fails to display his own perfect attributes. Even this example of the Potter, proves that the Apostle is speaking of this life only. Vessels made for different purposes, for noble or mean uses, resemble the different ranks of society into which men, by divine appointment, are born; but this does not imply that the higher are more worthy in the sight of God than the lower, since each person will hereafter be judged "according to his deeds" in that station in which he is placed. In like manner the Election of a people for a peculiar purpose, does not suppose the rest of the world neglected or punished, except so far as their conduct may deserve it. The "enduring with much long-suffering the vessels of wrath fitted to destruction," relates to God's forbearance in sparing the Jews and giving them time to repent, although by their heinous sins and numerous provocations they had long deserved to be destroyed. "That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory," relates to God's gracious offer of the blessings of the Gospel to those who he foreknew would accept them, as appears from the verse immediately following, "Even us, whom he hath called, not of the

Jews only, but also of the Gentiles." He then quotes several prophecies relative to the call of the Gentiles, and the embracing of the Gospel by only a small number of the Jews; and it is evident from the original passage in Isaiah, and also from the context in this Chapter, that the expression, "a remnant shall be saved" *(d)*, relates to preservation in this world, "upon the earth," so that the Israelites should not be utterly destroyed, as Sodom and Gomorrah were. In all this there is no mention of any absolute decree of God, by which some men are destined to happiness and others to misery, in the world to come. The unbelief of the greater part of the Jews, their ceasing to be the chosen people of God, and the call of the Gentiles, the subjects treated of in this Chapter, were all circumstances which had already taken place; and they are illustrated by passages of the Old Testament, and by events there recorded, all confined to this life, without any allusion to a future state of existence.

"Unto you, therefore, which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner; and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto

(d) Ver. 27.

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whereunto also they were appointed (*e*):” We are not by this to understand that it was “appointed” or decreed by God, that certain persons to whom the Gospel was preached, should be disobedient; but, that it was appointed and decreed, that if men disobeyed the Gospel, it should be to them a stone of stumbling, and a rock of offence, that is, a cause of punishment. And this is a doctrine which we meet with in various parts of Scripture; Simeon, in the spirit of prophecy, declared to the mother of Jesus, “Behold, this child is set, for the fall and rising again of many in Israel (*f*):” “To the one we are the savour of death unto death; and to the other the savour of life unto life (*g*);” “Behold the goodness, and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off (*h*).” Were these men appointed by God to disobedience, then disobedience would be the compliance with the divine appointment or will, and the same act would be both obedience and disobedience. And it seems impossible that disobedience, if it takes place in consequence of an absolute decree of God, should be imputed to men as a fault, and be made the ground of punishment. But can we
suppose

(*e*) 1 Pet. c. 2. v. 7 & 8.

(*g*) 2 Cor. c. 2. v. 16.

(*f*) Luke, c. 2. v. 34.

(*h*) Rom. c. 11. v. 22,

suppose that God made disobedience inevitable, when we are told, that “man is not to put a stumbling-block, or an occasion to fall, in his brother’s way (*i*)?” Or is such a decree reconcilable with the attributes of justice and mercy?

The same observations will apply to the following passage in the Epistle of St. Jude; “There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ (*k*):” We are not to infer from hence that God, by an ordinance, causes these men to be thus ungodly; but that he ordained that those, who he foresaw would be guilty of such practices, should suffer a severe condemnation; and accordingly the Apostle proceeds to enumerate many instances of wicked men, who drew down upon themselves the vengeance of their offended Maker.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace, which was given us in Christ Jesus, before the world began (*l*):” The “works” of fallen and depraved men could not merit so great a blessing as everlasting

(*i*) Rom. c. 14. v. 13. (*l*) Ver. 4.

(*l*) 2 Tim. c. 1. v. 9.

everlasting happiness. God's "own purpose, before the world began," means his eternal purpose, springing from his own essential goodness and mercy, to offer Salvation to mankind through Christ. "Who hath saved us," that is, us Christians; by which and other similar expressions, as has been before observed, we are not to understand, that all who embrace the Gospel are actually saved, or absolutely certain of Salvation; but that all Christians are supplied with the means of Salvation through that grace which is given them.

From this examination of the passages of Scripture, in which the words Elect and Reprobate occur, and also of those texts which are generally quoted in support of the doctrines of Election and Reprobation, it appears that elect and reprobate persons, in the Calvinistic sense, are not even known in the Old or New Testament. To send Christ into the world that mankind might be saved, was indeed the eternal purpose of God; this he decreed from the beginning; but, in making this decree, he did not appoint, that the benefits of Christ's mission should be enjoyed by certain individuals only, but that they should extend to all who believed and obeyed; and that every one, to whom the Gospel should be made known, should have the power of believing and obeying. There was no absolute Election of particular

cular persons who must necessarily be saved, but a conditional offer of Salvation to all. If the Redemption purchased by the death of Christ be confined to the elect, the design of Christ's coming into the world was to save the elect, and the elect only, and not "to save sinners (*m*)" in general. But we find not in Scripture a single text which thus restrains the object of Christ's Incarnation; and on the other hand, we have seen that there are numerous passages upon this subject, of the most comprehensive signification. The impenitently wicked are alone excluded from "the blessed hope of everlasting life which God has given us in our Saviour Jesus Christ."

Calvin considers the Fall of Adam, and all the corruption and depravity of the human race, as the necessary effects of an eternal decree of God. Those, however, who admit the authenticity of the Scriptures, must acknowledge that God commanded Adam not to eat of the tree of the knowledge of good and evil; and that at no period were mankind left without a positive law from God. And can we believe that God forbade the Fall, which by an antecedent decree he had rendered inevitable? That he gave a commandment to Adam, which by his original formation he was absolutely unable to obey? That he made
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(*m*) 1 Tim. c. i. v. 15.

the possession of Paradise, and the continuance of his innocence and happiness, to depend upon a condition, which it was physically impossible for him to fulfil? It was indeed a decree of God, to create Man and to endow him with free-agency; but the bad actions of men, which arose from the abuse of this Free-will, are not to be considered as the decrees of God. All which can be said of them with reference to God is, that they are the consequence of his decree. It is indispensably necessary to distinguish between those works which are done by the immediate will and operation of God, and those works which are done by free agents who derive their free-agency from him. The former may very properly be said to be the decrees of God, because "known unto God are all his works, from the beginning of the world (n) : " of this kind are the Creation of Man, the Call of Abraham, and the Redemption through Christ. But the actions of free agents can only be said to be permitted by God; and of this kind are the Fall of Adam, and every other human transgression of the Divine Will. Many of God's decrees arose from the foreseen conduct of men; such as, the Deluge, the giving of the Law by Moses, and the Revelation of his Will from time to time, by the Prophets. And God frequently
maketh

(n) Acts, c. 15. v. 18.

makes the sinfulness of men the means of accomplishing his own wise and gracious purposes, of which we have a signal instance in the death of our Saviour himself, who "by wicked hands was crucified and slain(*o*)," and thus made "the propitiation for the sins of the whole world(*p*):" in this manner was Christ "delivered by the determinate counsel and foreknowledge of God(*q*)," and the Jews and Roman Gentiles "did whatsoever the hand and the counsel of God determined before to be done(*r*)." Not only God's own immediate works are known to him from the beginning of the world, but also all the works of all his creatures. All futurity is open to his view. He knows all the words, thoughts, and actions of men, and all the events passing at any one moment, or which will hereafter take place, in every part of the universe(*s*). He is not circumscribed

(*o*) Acts, c. 2. v. 23. (*p*) 1 John, c. 2. v. 2.

(*q*) Acts, c. 2. v. 23. (*r*) Acts, c. 4. v. 27 & 28.

(*s*) *Omnia in perpetuo stabili et immutabili vix Deus intuetur, omnem temporis mensuram et circumscriptionem longissime transcendit, omniaque temporum spatia et intervalla æternitatis suæ proprietate excludit. Ut præteritorum non reminiscitur, ita nec futura a longo prævidet. Præscientia ergo Dei est præsens visionis scientia, και παρρηγοία.* Gerhardus. "Hence God calls himself, I am. In Him there is nothing past, nothing to come, but all is present."—Wisheart, p. 606.

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scribed by the relations either of time or place ;
past, present, and to come, near and remote, are
to him the same. Nothing gives a more sublime
idea of the attributes of the Deity, than this con-
sideration, that the whole aggregate and series of
events, co-existing over immensity of space, and
successive through endless ages of eternity—some
resulting from the Free-will of rational agents,
and others dependent upon the operation of irra-
tional or mechanical causes—are at once present
to His all-seeing eye. However incompetent we
may be to the full comprehension of such perfec-
tion, it is impossible to contemplate it without
feelings of devout admiration and religious awe.

It ought not perhaps to excite surprise, that
mistakes should have arisen in reasoning upon
the conduct of men, or in reflecting upon occur-
rences in which they are interested. As every
thing which takes place in this world, takes place
not only with the permission of God, but is
effected by powers of which he is the source and
origin, whether the agents be animate or inani-
mate ; and as the divine prescience is acknow-
ledged to extend through all time, it is natural
that men should attribute to the immediate act of
God events permitted by him, effected by powers
derived from him, and foreknown by him. This
would be the language of pious and grateful men

in speaking of their prosperity, though they were conscious that their own exertions had been instrumental in procuring the blessings they enjoyed; and persons conscious of deserving punishment for disregard to the laws of God, would as readily attribute to his immediate act their sufferings in adversity. Thus the effusions of piety and gratitude, and the stings of remorse, would ultimately lead to expressions which might seem to convey the idea of divine decrees universally directing and controlling human conduct and human affairs. The finite derivative agency of Man would be lost in the infinite self-existing power of God; and events, foreseen by God, as resulting from the free exercise of faculties conferred by himself, would be considered as commanded and appointed by him.

There is a great difference between the not being able to comprehend the whole or any particular part of the divine economy, and the ascribing to the Deity a mode of acting inconsistent with his attributes. Thus, I do not attempt to explain, or pretend to understand, how the free-agency of Man is reconcilable with the prescience of God. I cannot comprehend how those future contingencies, which depend upon the determination of the human will, should be so certainly and infallibly foreseen, as to be the objects of the sure
word

word of prophecy; still, however, I believe, both in the prescience of God and free-agency of Man, for the reasons already stated; and I see in them no contradiction to each other, or to any acknowledged truth. Here is a just exercise of my Faith, upon a subject which exceeds the limits of my understanding; it is above, but not contrary to, reason. But that God should of his own good pleasure, without any respect to their conduct, irreversibly predestinate one part of mankind to eternal happiness, and the other part to everlasting misery, is a doctrine which I consider so inconsistent with the attributes of infinite justice and infinite mercy, that I cannot bring myself to believe it. It is not merely that I am unable to reconcile these two things, or to understand how they are consistent with each other, but it appears to me a palpable contradiction to say, that a just and merciful God created some men for the purpose of being eternally miserable, without giving them the capacity of avoiding that misery. And to add, as the Calvinists do, that God acted thus to promote his own glory, is so dreadful an assertion, that I should not have conceived it possible to be made by persons calling themselves Christians. This is not a difficulty in the dispensations of God towards men, which relates to this world only, and may be corrected in that which is to

come ; it comprehends both worlds, both states of human existence, present and future; it is a decree extending to all eternity, absolute and irreversible. Nor is it a system partially and imperfectly described, in which we may be at present deceived, but which may hereafter appear wise, just, and merciful, when completely revealed, and fully understood—an irrevocable sentence of everlasting torment is of itself a Whole, and open to no misconception—endless and irremediable pain, known by the sufferers to be such, admits of no palliative, no consolation, no hope. •

These observations may serve as an explanation and defence of the reasoning which I have used in my Exposition of the 17th Article (*t*), and “ which has been thought in some degree liable to objection.” In opposition to the Calvinists, I have there ‘ represented Predestination as founded in foreseen obedience or disobedience (*u*);’ and
I have

(*t*) Elements of Christian Theology.

(*u*) Cum Deus ab æterno præsciat omnia actu futura, ac proinde novit hunc hominem ad finem usque Christo crediturum, illum vero non ita crediturum; certum est Deum huic ita considerato vitam, illi mortem æte nam decernere. Quicquid enim facit in tempore, id ab æterno facere decrevit; at in tempore servat hunc credentem, illum incredulum damnat: quare, ut cum Fulgentio loquamur, prædestinavit illos ad supplicium, quos a se præscivit voluntatis male vitio discessuros; et prædesti-
navit

I have added, "this appears to me the only sense in which Predestination is reconcilable with the attributes of God and the free-agency of Man;" and afterwards I have said, "we are utterly incapable of comprehending how God's prescience consists with the other attributes of the Deity and with the free-agency of Man." These two propositions have been thought inconsistent with each other, from the want of adverting, as I conceive, to the distinction between a doctrine which is incomprehensible, and a doctrine which is irreconcilable with the attributes of God, or with any known truth. I reject the Calvinistic doctrine of Predestination, not because it is incomprehensible, but because I think it irreconcilable with the justice and goodness of God. I do not reject the doctrine of the prescience of God, though I profess myself incapable of comprehending how it consists with the other attributes of the Deity, and with the free-agency of Man(x). I do
not

navit ad regnum, quos ad se præscivit misericordiæ prævenientis auxilio credituros, et in se misericordiæ subsequentis auxilio mansuros. Et hoc decretum salvandi singulares personas prævisa Fide, sed non ob prævisam Fidem, Prædestinationis nomine intellexerunt omnes Catholici Scriptores ante Augustini tempora.—Grotius.

(x) "The reconciling the Prescience of God with the Free-will of Man, Mr. Locke, after much thought on the subject, freely confessed he could not do, though he acknowledged

not say, that God's prescience is not consistent with his other attributes and the free-agency of Man, but I say, that I am incapable of comprehending *how* they consist. The fact I believe, but the manner of accomplishing it I do not understand. This is a very material distinction in theological subjects. Incomprehensibility is not a just ground for rejecting a doctrine; but if a doctrine contradicts any plainly revealed truth, it ought to be rejected. The Predestination of Calvinists is, in my judgement, of the latter description; the prescience of God, considered with reference to the free-agency of Man, is of the former description; I therefore reject the one, and admit the other. It is our duty, in a great variety of cases, to believe what we do not comprehend. We are called upon to exercise caution and humility in judging of the mysterious dispensations of God, and of his incomprehensible attributes, as a part of the trial to which we are subjected in this probationary state. The pride of the understanding, as well as the pride of the heart, is to be repressed. We are not to imagine that we have "searched out God," or that we comprehend the reasons and designs of all

acknowledged both. And what Mr. Locke could not do, in reasoning upon subjects of a metaphysical nature, I am apt to think few men, if any, can hope to perform." Lord Lyttelton's Letter to Mr. West.

all that “ he doeth in the armies of heaven, and among the inhabitants of the earth.” “ Such knowledge is too wonderful for us; we cannot attain unto it.”

I am aware that some persons, now living, who seem to glory in the name of Calvinists, maintain the doctrine of Election, and reject that of Reprobation. That this was not the system of Calvin himself, will fully appear by the quotations from his Works in the next Chapter. And that it was not the system of the Calvinists at the end of Queen Elizabeth’s reign, will be equally evident from the first of the Lambeth Articles, all of which will be there subjoined. It may perhaps be said, that it is unfair to attribute to any persons, sentiments which they themselves disavow. But surely there is no want of candour in saying, that those who maintain the Calvinistic doctrine of Election, must also admit that of Reprobation, if it can be proved that Reprobation necessarily follows from Election; and if our adversaries confess that the doctrine of Reprobation is unfounded, it is strictly logical to shew, that the doctrine of Election is also unfounded, by proving that Election cannot subsist without Reprobation, unless it could be shewn that those who are not predestinated to life eternal, may be annihilated, of which there is no hint in Scripture. In every
dispute

dispute it is argued from premises upon which the parties are agreed, to those points about which they disagree; and this seems to be the only mode by which error can be exposed, truth established, or conviction produced. “No medium,” says Dr. Davenant, himself a distinguished Calvinist, and one of those who attended the Synod of Dort, “can be assigned, either on God’s part, betwixt the decrees of predestinating some men, and not predestinating some others; or on men’s part, betwixt men absolutely predestinated to attainment of life eternal, and absolutely prætermitted, and left infallibly to fail of the obtainment of eternal life, which we call absolute Reprobation. As for example, let us suppose the number of mankind to be two millions of men; if out of these, one million only, by the decree of Election, be infallibly appointed to eternal life, and these certainly and absolutely distinguished from others, not only as to their number, but their persons also; who can deny, but that one million also, and those certain as to their persons, are as absolutely comprized under the decree of Non-Election or Reprobation, as the others were under the decree of Election or Predestination.” “So that, says Dr. Whitby, there is no possibility of asserting one of these decrees, without owning the other also;

also; and so whatsoever argument holds good against an absolute decree of Reprobation, must certainly destroy the opposite decree of absolute Election." If God of his own good pleasure elected certain persons exclusively to be eternally happy, by furnishing them, through his especial grace, with his own appointed means of Faith in the death of Christ, it is implied, that those means are denied to the rest of the human race, who are passed over and left to their own unassisted powers. This denial or præterition is in fact Reprobation; for both Calvinists and ourselves believe, that "Man by his own natural strength and Good Works cannot turn to Faith," the only appointed mean of Salvation; and that "the fault and corruption of every man that is naturally engendered of Adam, deserveth God's wrath and damnation(y)," which he is of himself unable to avert; and consequently, in the words of the 4th Lambeth Article, "Those who are not predestinated to Salvation, shall be necessarily or inevitably damned for their sins." This was unquestionably the doctrine of former Calvinists, who were fully sensible that Election and Reprobation are inseparably connected. If therefore Reprobation be unfounded, which some modern Calvinists allow,

(y) Article the 9th.

allow, it follows, upon their own principles, that Election also is unfounded, since the latter cannot exist without the former.

It being contended that Reprobation is unfounded, because it is obviously inconsistent with the mercy and goodness of God, it may be asked, Whether it be not also inconsistent with the mercy and goodness of God, to create men who he fore-knew would be hereafter miserable? I answer, Certainly not, and for this plain reason; because, according to the system which we maintain, God has enabled every man born into the world, to work out his own Salvation. Whoever therefore is finally unhappy, is unhappy through his own fault; and the mercy of God is fully vindicated by his giving to every individual of the human race the means of happiness.

Theological writers, in arguing upon the peculiar opinions which they have formed, are extremely apt to think it a sufficient defence of their system, if they can shew that it is compatible with some one of the divine perfections, although perhaps it may be utterly irreconcilable to other attributes of the Deity. Thus, the Calvinist, in maintaining the doctrine of partial Redemption, without any regard to merit or demerit in the objects of God's favour or rejection, triumphantly asks, "Had not the glorious Being who created

the universe, a right to create it for what purpose he pleased (2)?" It is not denied that God had a right, founded on the uncontrollable will of the Creator over his creatures, to consign the far greater part of men to eternal misery, and to bestow eternal happiness on a chosen few, although there was in themselves no ground whatever for such a distinction. It may safely be allowed,

(2) It seems to be forgotten by Calvinists, while they strenuously assert the doctrine of Predestination to eternal happiness or misery, as necessarily following from the belief in an Omnipotent Immutable Being, that the doctrine of conditional Salvation, for which we contend, must originate solely in the Will of God. This question is sometimes argued by our opponents as if we considered men as self-created independent beings, capable of counteracting the designs of God. But are not the conditions of Salvation, of divine appointment? Are not our powers of performing these conditions, divine gifts? What have we that we have not received? If a law be made, that death shall be the consequence of the commission of any particular crime—(theft, for example) is not a man who steals, as much sentenced to the punishment of death, by a *decree* promulgated by absolute authority, as a slave condemned to die by the order of his master, without having done any thing worthy of death? The slave had no means of escaping death. The thief, if he had not stolen, would not have been punished by the law. In one case, the death of the man proceeds from the will of a capricious tyrant; in the other, from the transgression of a known law: but this law *originated in the will of the Sovereign.*

that God might have acted in this manner, had his only attribute been that of almighty power. But the question is, whether such a conduct would have been consistent with infinite justice and infinite mercy, which every Christian acknowledges to be attributes of the Deity. Could a just and merciful God endow men with the admirable faculties of perception and reason, place them in a transitory world abounding with enjoyments and temptations, and, by an arbitrary and irreversible decree, deny them the means of escaping everlasting torment in a life to come? This pernicious error, into which it must be allowed some pious persons have fallen, sufficiently proves, that in considering the divine economy, we ought ever to bear in mind the harmony which subsists between all the attributes of God, as the only way by which we can avoid opinions derogatory to his perfect nature. We know that the power of God is competent to every thing which contains not in it the idea of impossibility or contradiction. But because God was able to create man for this or that purpose, it does not follow that he actually has done so. We are to examine whether the purpose in question be reconcilable to his wisdom, his mercy, and his justice; and if any inconsistency with these perfections appears in any proposed system, we need

not hesitate to pronounce the system false and groundless. The known attributes of God, collectively taken, as they are declared in Scripture, and manifested in the works of Creation, can alone guide us to truth, in our disquisitions concerning his design in the formation of Man; and the exclusive consideration of a single attribute, has been the common source of difference of opinion among the learned upon this interesting subject. Divines seem to argue concerning the Deity, from what they observe to take place among men. It is indeed true, that we too often see those whose lot it is to govern their fellow-creatures, exercise their power in utter contempt of every principle of justice and mercy: others we see studious only to act according to the rigid rules of justice, without attending to the calls of mercy: a few we may see yielding to the momentary impulse of compassion, without regarding the claims of justice: and even the wisest and most conscientious of men are frequently at a loss to devise the means of acting in strict conformity both to the essential laws of justice, and to the milder dictates of mercy. All this necessarily belongs to the nature of a frail and imperfect being; but the Deity, whose ways are not as men's ways, is entirely free from every defect and limitation of this kind. With Him there is no
opposition

opposition, no clashing, no difficulty. His dispensations are the result of the concurrent operation of his perfect attributes. The infinite wisdom of God contrived a scheme of Redemption which his infinite power enabled him to execute; and this scheme is perfectly consistent with the best ideas our narrow capacities, aided by the light of Revelation, can form of infinite justice and infinite mercy. It vindicates the justice of God, by making every one who disobeys his laws, liable to death and punishment; and it is compatible with his mercy, inasmuch as it provides the means of avoiding the punishment due to wilful disobedience. This is not done by a capricious revocation of the sentence pronounced, by an unconditional offer of pardon, or by any weak or inadequate compromise. A full satisfaction and complete atonement for the sins of the whole world are found in the precious blood of the eternal and only-begotten Son of God; but even this sacrifice, inestimable as it is, and universal as it may be, does not necessarily procure Salvation for men; much remains to be done by themselves, before they can have any share in the benefits of their Redeemer's death. Were it otherwise, the hardened sinner would be confounded with the humble penitent--there would be no distinction between those, "the imagination of whose hearts

is only evil continually," and those whose "delight is in the commandments of God." The depravity of our nature prevents uniform and perfect obedience; and were even that attainable, it would give no claim to the reward of everlasting happiness. If there be sincerity of endeavour on our part, founded in a true and lively Faith, the gracious Father of the Universe is pleased, for the sake and through the mediation of his Son, not only to overlook the deficiency of the performance, but to grant an incorruptible crown of glory; and thus "eternal life is the free-gift of God through Jesus Christ." What a sublime idea does this scheme of Universal Redemption convey, of the goodness and of the wisdom of the Deity! It is no less than the offer of everlasting happiness from the Creator to his fallen creatures, without any encouragement to their sins, or any violation of his own sacred laws. The disclosure and execution of this plan God reserved for his own appointed time; but at no time has he left himself without a witness. The works of Creation, and the law written upon men's hearts, always supplied a ground for Faith, and a rule for practice. At every period of the world, to fear God, and to work righteousness, have been discoverable and practicable duties. Men will be judged according to the light which has been
afforded

afforded them, by the dispensation under which they have lived, whether it shall have been the law of Nature, the law of Moses, or the law of the Gospel, all equally derived from the same divine Author. The virtuous Heathen, the obedient Jew, and the sincere Christian, will all owe their Salvation to the precious blood of the Lamb slain, from the foundation of the world. The degrees of happiness, as we are taught to believe, will vary; but although they are all eternal, and all flow from the same divine source, the faithful disciples of the blessed Jesus may humbly hope, that a peculiar inheritance is reserved in heaven for them, as “the prize of their high calling in Christ.”

HAVING thus shewn that Universal Redemption is taught in Scripture, and that it is strictly conformable to the attributes of the Deity; and having shewn that the Calvinistic doctrines of Election and Reprobation have no foundation in the written word of God, and are inconsistent with the Divine perfections; I shall now proceed to prove, that Universal Redemption is also the doctrine of our Church.

The 39 Articles contain not a single expression, which can be considered as limiting the Redemption purchased by the blood of Christ. They

mention the effects of Christ's death only three times : in the second Article it is said, " Christ suffered, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men : " original guilt belongs to all men, and therefore the actual sins of all men must likewise be understood : and consequently, according to this Article, Christ died, to be a sacrifice for the sins of the whole human race. In the 15th Article, it is said, " Christ came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world ; " an expression taken from the New Testament, and too comprehensive to be adopted by those who meant to assert the doctrine of partial Redemption. And in the 31st Article the doctrine of Universal Redemption is plainly and unequivocally asserted, " The offering of Christ once made, is that perfect Redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual : " Words cannot be more comprehensive than those which are here used, " all the sins of the whole world, both original and actual, "—every sin, of every sort, of every human being. Can then any one, after reading these words, contend, that it is consistent with our Articles, to maintain that Christ died for the sins of only a part of the world, and that it is

absolutely

absolutely impossible for the rest of mankind to attain Salvation, through the merits of his death?

The 17th Article is entitled, “ of Predestination and Election,” and it begins with a definition of Predestination ; “ Predestination to life (*a*) is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting Salvation, as vessels made to honour :” “ Predestination to life” is here declared to be the eternal purpose of God, to deliver from curse and damnation, and to bring to everlasting Salvation—But who are to be thus delivered and saved? “ Those whom God

hath

(*a*) Predestination is always used in Scripture in a good sense ; no persons are said to be predestinated to death, or to punishment, or to unbelief. *Nefas est dicere Deum aliquid nisi bonum prædestinare.* Aug. de Præd. cap. 2. Even the authors of the *Centuriæ Magdeburgenses*, who were Calvinists, say, *Quoties Apostoli verbo Prædestinationis utuntur* (St. Paul is the only Apostle who does use it) *nihil aliud eo indicant, quam ut inquirentem causas cur ad Salutem æternam consequendam nulla alia sit via, quam ea quæ a Christo est nobis parata, docent sic Deo in arcano suo consilio, quo voluit miseriis generis humani mederi, placuisse, eumque ut eo modo fieri ordinasse, et velle ut a se præscriptum ad Salutem compendium agnoscamus et apprehendamus.*—*Cent. Magd. Cent. 1. lib. 2. cap. 4. p. 238.*

hath chosen in Christ out of mankind," that is, those to whom God decreed to make known the Gospel of Christ. And are all to whom the Gospel is made known, predestinated to life? No; to prevent this conclusion, the Article proceeds to describe those who are "endued with so excellent a benefit of God," in these words, "They be called according to God's purpose, by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in Good Works; and at length by God's mercy they attain to everlasting felicity," that is, they on their part conform to the conditions of the Gospel Covenant, by obeying the calling, and walking religiously in Good Works, under the influence and assistance of the Holy Spirit; and, as a reward, they are justified in this world, are made sons of God by adoption, are made like the image of Christ, and at length attain everlasting felicity. Predestination to life therefore is not an absolute decree of eternal happiness to certain individuals, but a gracious purpose of God, to make a conditional offer of salvation to men, through the merits of Christ. This "godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant,

pleasant, and unspeakable comfort to godly persons," because, from a consciousness of their own obedience and religious walking in Good Works, "their Faith of eternal Salvation is greatly established and confirmed," and they are supported under all the distresses and calamities of this mortal life, by looking forward to the prize of their high calling in Christ. Such are the Predestination and Election which our Church maintains, and recommends to its members as replete with comfort. But in the same Article it tells us, that "for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation." What is this sentence of God's Predestination? It cannot be the sentence of Predestination we have been considering, by which God purposed and decreed to save all who shall believe and obey the Gospel; this merciful and consolatory doctrine cannot be the suggestion of the great enemy of mankind; it cannot drive men to "desperation," because it says to every one, Repent, and you shall be saved; it cannot lead men to "wretchlessness of most unclean living," because it says, that without

Good

Good Works no man can be saved; and a real “everlasting purpose of God” cannot be a “dangerous downfall” to any part of his rational creatures. Where then are we to find this supposed “sentence of God’s Predestination,” which is attended with so much mischief and danger?—In the works of Calvin.—We there read, *Prædestinationem vocamus æternum Dei decretum, quo apud se constitutum habuit, quid de unoquoque homine fieri vellet. Non enim pari conditione creantur omnes; sed aliis vita æterna, aliis damnatio æterna, præordinatur . . . Quod ergo Scriptura clare ostendit dicimus, æterno et immutabili consilio Deum semel constituisse quos olim semel assumere vellet in Salutem, quos rursum exitio devovere. Hoc consilium quoad electos in gratuita ejus misericordia fundatum esse asserimus, nullo humanæ dignitatis respectu: quos vero damnationi addicit, his justo quidem, et irreprehensibili, sed incomprehensibili ipsius judicio, vitæ aditum præcludi (b).*

Here

(b) “Predestination we call the eternal decree of God, by which he has determined with himself, what he willed to be done concerning every man. For all men are not created in an equal condition, but eternal life is pre-ordained to some, eternal damnation to others . . . That therefore which the Scripture clearly shews, we affirm, that God, by an eternal and immutable counsel, once appointed those whom he should hereafter will to take into Salvation, those moreover whom he should will

Here it is maintained, that God has eternally fixed the future destiny of every individual of the human race ; that he has irrevocably decreed to bestow everlasting happiness upon some, and to consign others to eternal misery, without any regard to their merit or demerit. Those who believe this doctrine, who have this sentence continually before their eyes, will either be in danger of falling into despair, from a conviction that it is impossible for them to be saved, that they must inevitably suffer everlasting torment ; or they will be apt to practise every vice to which they feel any temptation, from a persuasion that they belong to the chosen few, who must necessarily be saved, whatever may be their conduct. It appears, then, that the Calvinistic doctrines of Election and Reprobation are not only *not maintained in this Article*, but that they are *disclaimed and condemned in the strongest terms*.

With respect to our Liturgy, the passage in the Absolution, that God “ desireth not the death of a sinner, but rather that he may turn from his wickedness

will to devote to destruction. We assert, that this counsel with respect to the elect was founded in his gratuitous mercy, without any respect to human worth ; but that the approach to life is precluded to those whom he assigns to damnation by his, just indeed and irreprehensible, but incomprehensible, judgement.”—Inst. lib. 3. cap. 21. sect. 5. & 7.

wickedness and live," and the beginning of the third Collect for Good Friday, "O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live," are perfectly inconsistent with the idea of partial Redemption, and clearly imply, that God has afforded to every man the means of working out his Salvation.

In the Prayer of Consecration, in the Communion Service, it is said, that "Christ, by one oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world;" and in delivering the elements, the Minister declares, that the body of Christ was given, and his blood shed, for every communicant; he prays for the Salvation of every communicant separately; and he calls upon every communicant to eat the bread and drink the wine, the symbolical representations of Christ's body and blood, in remembrance that Christ died, and that his blood was shed, for him. Is it not then the principle of our Church, that Christ by his death purchased the Redemption of every one of its members; and can this principle be reconciled with the Calvinistic tenets of Election and Reprobation?

In the Form of Public Baptism of Infants, the

Minister prays, in the beginning of the service, that the child "may be received into the ark of Christ's Church," "that he may come to the land of everlasting life, there to reign with God world without end," and "that he may come to the eternal kingdom, which God has promised by Christ our Lord;" and consequently our Church supposes that every child brought to be baptized, is capable of attaining eternal Salvation. The Minister afterwards prays, that "this child now to be baptized, may receive the fulness of God's grace, and ever remain in the number of God's faithful and elect children:" This Prayer evidently shews, that our Church considers Baptism as placing every child in the number of God's elect, and that this Election does not imply a certainty of Salvation. Every baptized child, says our Church, is an elect person, may or may not continue an elect person, and may or may not be saved. Can any assertions be more opposite to the fundamental principle of Calvinism? After the baptismal words are pronounced, the child is declared to be "made partaker of the death of Christ," and consequently the Redemption purchased by Christ, according to our Church, extends to every person received into his holy religion by Baptism. And, at the end of the Service, our Church declares, without making

making any exception, “It is certain, by God’s word, that children, which are baptized, dying before they commit actual sin, are undoubtedly saved.”

There is also a passage in our Catechism decisive upon the point in question, that the Compilers of our Liturgy intended to inculcate the doctrine of Universal Redemption. After the Creed is rehearsed, follow this Question and Answer, “What dost thou chiefly learn in these Articles of thy Belief?—First, I learn to believe in God the Father, who hath made me, and all the world; secondly, in God the Son, who hath redeemed me, and all mankind; thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.” In the first part of this answer, the Father is said to have made all the world;—all things, animate and inanimate, visible and invisible: in the second part, Christ is said to have redeemed all mankind,—that is, the whole human species: in the third part, the Holy Ghost is said to sanctify all the elect people of God,—that is, as we have just seen, all who are admitted into the Church of Christ by the appointed Form of Baptism. The three expressions applied respectively to the Father, the Son, and the Holy Ghost, are “all the world,” “all mankind,” “all the elect.” “All the world” comprehends
the

the whole Creation ; “ all mankind ” is less extensive, and includes only the rational part of the world ; “ all the elect ” is again more confined, and includes only that part of mankind who are members of the Church of Christ. The expression, that Christ “ redeemed all mankind,” is of itself sufficiently clear ; but when put in contradistinction to the elect, whom the Holy Ghost sanctifies, it seems impossible to doubt its meaning ; it can signify only, that Christ died to procure Redemption for the whole human race, to enable every individual descendant of Adam to attain eternal happiness, although it has pleased God, in the unsearchable counsels of his wisdom, to bestow upon a peculiar people, chosen in Christ, the sanctifying influence of his Holy Spirit. This passage of our Catechism proves incontrovertibly that our Church is not Calvinistic. The Calvinist maintains, that Christ redeemed only the elect, meaning only a small portion of Christians ; but every member of our Church is taught, before he takes upon himself his baptismal vow, that “ Christ redeemed all mankind.” The Calvinist says, I believe in God the Son, who hath redeemed me and the elect people of God : our Catechumen says, “ I believe in God the Son, who hath redeemed me and all mankind.” These two propositions cannot be reconciled,

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since

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since "the elect people of God" must be only a
part of "all mankind."

It only remains that I quote some passages
from the Homilies, to shew that they also in-
culcate the doctrine of Universal Redemption,
and that they consider all Christians as the elect
people of God, and capable of attaining Sal-
vation.

The Homily "concerning the Nativity and
Birth of our Saviour Jesus Christ," after speaking
of the Fall, says, "Behold the great goodness and
tender mercy of God in his behalf: albeit man's
wickedness and sinful behaviour was such, that it
deserved not in any part to be forgiven; yet to
the intent he might not be clean destitute of all
hope and comfort in time to come, he ordained
a new covenant, and made a sure promise
thereof, namely, that he would send a Messias or
Mediator into the world, which should make
intercession, and put himself as a stay between
both parties, to pacify the wrath and indignation
conceived against sin, and to deliver man out of
the miserable curse and cursed misery, whereinto
he was fallen headlong by disobeying the will
and commandment of the only Lord and Maker. . .
When the fulness of time was come . . . God,
according to his former covenant and promise,
sent a Messias, otherwise called a Mediator, into

the world, not such a one as Moses was, not such a one as Joshua, Saul, or David was, but such a one as should deliver mankind from the bitter curse of the Law, and make perfect satisfaction by his death for the sins of all people; namely, he sent his dear and only Son Jesus Christ, born (as the Apostle saith) of a woman, and made under the Law, that he might redeem them that were in bondage of the Law, and make them the children of God by adoption. . . . After he was once come down from heaven, and had taken our frail nature upon him, he made all them that would receive him truly, and believe his word, good trees, and good ground, fruitful and pleasant branches, children of light, citizens of heaven, sheep of his fold, members of his body, heirs of his kingdom, his true friends and brethren, sweet and lively bread, the elect and chosen people of God. For as St. Peter saith in his first Epistle, and second Chapter, He bare our sins in his body on the cross; he healed us, and made us whole by his stripes: and whereas before we were sheep going astray, he by his coming brought us home again to the true Shepherd and Bishop of our souls, making us a chosen generation, a royal priesthood, a holy nation, a particular people of God, in that he died for our offences, and rose for our justification. . . . The end of his coming

was to save and deliver his people, to fulfil the law for us, to give light unto the world, to call sinners to repentance, to refresh them that labour and be heavy laden; last of all, to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world."

In the Homily for Good Friday, it is said, "Christ was obedient even to the very death, the death of the cross. And this he did for us all that believe in him . . . Power is given to us, to be the children of God, so many as believe in Christ's name . . . So pleasant was this sacrifice and oblation of his Son's death, which he so obediently and innocently suffered, that he would take it for the only and full amends for all the sins of the world . . . No tongue surely is able to express the worthiness of this so precious a death. For in this standeth the continual pardon of our daily offences, in this resteth our justification, in this we be allowed, in this is purchased the everlasting health of all our souls . . . That we may the better conceive the great mercy and goodness of our Saviour Christ, in suffering death universally for all men, it behoveth us to descend into the bottom of our conscience . . . Was not this a sure pledge of God's love, to give us his own Son from heaven? . . . But to whom did he give him? He gave him to the whole world; that

is to say, to Adam, and all that should come after him . . . The death of Christ shall stand us in no force, unless we apply it to ourselves in such sort as God hath appointed. Almighty God commonly worketh by means, and in this thing he hath also ordained a certain mean, whereby we may take fruit and profit to our soul's health. What mean is that? Forsooth it is faith . . . By this then you may well perceive, that the only mean and instrument of salvation required of our parts is faith; that is to say, a sure trust and confidence in the mercies of God; whereby we persuade ourselves, that God both hath, and will forgive our sins, that he hath accepted us again into his favour, that he hath released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deserts, but only and solely for the merits of Christ's death and passion, who became man for our sakes, and humbled himself to sustain the reproach of the cross, that we thereby might be saved, and made inheritors of the kingdom of heaven. This faith is required at our hands. And this if we keep stedfastly in our hearts, there is no doubt but we shall obtain salvation at God's hands, as did Abraham, Isaac, and Jacob, of whom the Scripture saith, that they believed. and it was imputed unto them for righteousness.

Was it imputed unto them only? And shall it not be imputed unto us also? Yes, if we have the same faith as they had, it shall be as truly imputed unto us for righteousness, as it was unto them. For it is one faith that must save both us and them, even a sure and steadfast faith in Christ Jesus; who, as ye have heard, came into the world for this end, that whosoever believe in him should not perish, but have life everlasting." In the following Homily, "Of the Resurrection of our Saviour Jesus Christ," the nature of this saving faith is thus explained, "Let thy repentance shew thy faith, let thy purpose of amendment and obedience of thy heart to God's law, hereafter declare thy true belief . . . Let us now in the rest of our life declare our faith that we have in this most fruitful article, by framing ourselves thereunto, in rising daily from sin to righteousness and holiness of life . . . As you have hitherto followed the vain lusts of your minds, and so displeased God to the danger of your souls; so now, like obedient children thus purified by faith, give yourselves to walk that way which God moveth you to, that ye may receive the end of your faith, the salvation of your souls . . . Ye must consider that ye be therefore cleansed and renewed, that ye should from henceforth serve God in holiness and righteousness all the days of your

your lives, that ye may reign with him in everlasting life."

In the Homily, "Of the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of Christ," it is said, "Now it followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father; but also that he hath made upon his cross a full and sufficient sacrifice for thee, a perfect cleansing of thy sins, so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only; and that thou mayest say with the Apostle, that he loved thee, and gave himself for thee."

In the foregoing explanation of the doctrines of Original Sin, Free-Will, the Operation of the Holy Spirit, Regeneration, Justification, Faith, Good Works, Universal Redemption, Predestination, Election, and Reprobation, it has been shewn, that there is a strict conformity between Scripture and the Public Formularies of our Church, upon all these important points. and that the peculiar opinions of Calvin are not founded in the written word of God, or reconcilable with our Articles, Liturgy, and Homilies.

Whoever compares the doctrines of the Church of England with the doctrines of the various Sects of Christians which now prevail, or have formerly prevailed, will see abundant reason to admire the wisdom and moderation of those excellent men, to whom, under Divine Providence, we owe our pure Establishment. It will be found that in every case they have avoided those mistakes and improprieties into which many Protestant Churches and Sects unhappily fell. It has been observed, that there are Christians who assert that Adam's nature was not corrupted by the Fall, and who admit no degree of moral incapacity in the present race of men; and that, on the contrary, there are others, who assert that the sin of Adam produced so complete a change in his own nature, and in that of all his posterity, that God's rational creatures, who were made but a little lower than the Angels, are now a mere mass of corruption and wickedness, susceptible of no amendment or correction from their own voluntary efforts. But the Church of England, keeping clear of both extremes, declares, that the nature of Adam was greatly impaired and corrupted by his transgression of the divine command, and that he transmitted this weak and depraved nature to every individual of his descendants; but it does not say that the
moral

affected humility, godly sincerity, lively faith, cheerful hope, active benevolence, uniform integrity, and habitual virtue.

The preservation of this most pure and reformed part of the Christian Church, must ever, under the blessing of God, greatly depend upon the exertions of the Parochial Clergy. Not many years since, they were called upon to resist the open attacks of Infidelity and Atheism; and at present they have to contend with the more secret, but not less dangerous, attempts of Schism and Enthusiasm (*c*). Our enemies have of late succeeded but too well in seducing large numbers from communion with the Established Church. Their zeal in making proselytes is unremitted; and the proud and selfish nature of man falls an easy victim to the fascinating doctrines of election and grace. I do not however deny that these doctrines have been adopted and maintained by some persons eminent for their learning and in high stations in the Church; but I think that the adoption of these opinions may in general be traced,

(*c*) "In tracing the coherence among the systems of modern theology, we may observe that the doctrine of absolute decrees has ever been intimately connected with the enthusiastic spirit; as that doctrine affords the highest subject of joy, triumph, and security to the elect, and exalts them by infinite degrees above the rest of mankind." Hume.

traced, in writers of an early period, to the abhorrence of the impious doctrine of human merit, which, it has been frequently observed, was one of the chief points of controversy with the church of Rome, rather than to their unbiassed judgement of the sense of Scripture. I am most ready to allow that many Calvinists have been pious and excellent men; and I am fully satisfied that there are in these days zealous Christians of that persuasion, who would be among the first to deplore any evil which might befall our Constitution in Church or State. But I contend, that Calvinism is a system peculiarly liable to abuse. The perversion of its tenets has in former times been made, by wicked and designing men, the instrument of great mischief; and I fear that at the present moment the interests of real Christianity suffer not a little, and that the Established Church is in no small danger, from the active hostility of those who profess Calvinistic doctrines. Let the Parochial Clergy, by persevering zeal, combined with knowledge, and tempered by charity, be instant in their endeavours to heal the divisions which rend the Church of Christ. Let them labour to understand and set forth the Gospel in its original purity; not by dwelling on a few detached passages, which have been, and ever will be, the subjects of controversy, when considered

considered without reference to the general tenor of Scripture, or the peculiar circumstances and opinions to which they allude; but, guided by the light afforded them by our truly venerable Reformers in the Articles, the Liturgy, and the Homilies of our Church, let them take a comprehensive view of the whole of Scripture, and, "rightly dividing the word of truth," let them explain its doctrines and enforce its precepts in a manner consistent with the general design of Christianity, and the known attributes of God. Let them, while they exhort men to remember that Schism is not become the less criminal from its being more common, exert themselves to check its progress, by a diligent discharge of the various duties belonging to their several stations; and conformably with that spirit of forbearance, by which our Church is so especially distinguished, and which so clearly appears in the Declaration prefixed to our Articles, let not those, who are of one mind respecting the fundamental principles of our faith, suffer "differences upon certain curious points" to break the bonds of peace and unity so necessary, in this hour of common danger, for the preservation of true religion in these dominions. Thus by temperate zeal, sound knowledge, persevering diligence, and fervent charity, they will best evince themselves genuine members of a
Church

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Church, founded upon Apostolical Authority.
Thus, " shewing their faith by their works,"
according to an Apostle's injunction, they will most
effectually reprove gainsayers, recal wanderers,
and prepare themselves, " in this day of trial
which is come upon all the earth," to give account
of their stewardship when summoned before
their Judge.

CHAPTER THE FIFTH.

QUOTATIONS

FROM THE ANTIEN FATHERS OF THE CHRISTIAN CHURCH, IN CHRONOLOGICAL ORDER, FOR THE PURPOSE OF PROVING THAT THEY MAINTAINED DOCTRINES IN DIRECT OPPOSITION TO THE PECULIAR TENETS OF CALVINISM.

IGNATIUS, A CONTEMPORARY OF THE APOSTLES.

Cotelerius's Edition—A.D. 1724.

“ **O**F all which, nothing is hidden from you, if you have faith perfectly towards Jesus Christ, and charity, which are the beginning and the end of life. Faith is the beginning, charity the end. These two formed into one are of God. But all other things which relate to a holy life are consequences of these things. No one professing (ἐπαγγελλόμενος) faith is guilty of sin; and no one who possesses love is guilty of hatred. The tree is made manifest by its fruit: so those who profess themselves Christians shall be discerned by their actions. For it is not now a work of profession, but in the power of faith, if a man can be found unto the end.” (εἰαν τις εὐρεθῇ εἰς τέλος.) Vol. 2. p. 15.

“ I do

"I do not speak of two natures of men, but that the one man is sometimes of God, sometimes of the devil. If any one be pious, he is a man of God; but if any one be impious, he is a man of the devil, being made so, not by nature, but by his own will." Vol. 2. p. 55.

CLEMENT OF ROME, A CONTEMPORARY OF THE APOSTLES
Cotelerius's Edition—A. D. 1724.

"LET us look steadfastly at the blood of Christ, and see how precious his blood is in the sight of God; which being shed for our salvation, has obtained the grace of repentance for all the world. Let us search into all ages, and learn that our Lord has in every one of them given opportunity for repentance to all such as were willing to turn unto him." Vol. 1. p. 152.

The history of Rahab, who was directed by the spies to bind a line of scarlet thread upon the windows of her house, as a sign for the Israelites to spare it and all those who were within, is considered by Clement of Rome and many others of the early Fathers, as shewing "that through the blood of the Lord, there will be redemption to all who believe and hope in God." Vol. 1. p. 155, and note.

"Let us then hold fast to those to whom grace
is

is given by God. Let us put on concord, being humble, temperate, abstaining from all whispering and detraction, justified by actions and not by words . . . Let us then hold fast to the blessing of God, and consider what are the ways of the blessing; let us examine those things which have happened from the beginning. For what was our Father Abraham blessed? Was it not because through faith he wrought righteousness and truth? Isaac, knowing with confidence what was to come, cheerfully submitted to be a sacrifice. Jacob, with humility departed out of his own country, flying from his brother, and went to Laban, and served him, and the sceptre of the twelve tribes of Israel was given to him . . . They were therefore all glorified and magnified, not for their own sake, or for their works, the righteousness which they had wrought, but through his will. And we therefore being called by his will, in Christ Jesus, are justified, not by ourselves, or by our own wisdom, or knowledge, or piety, or the works which we have wrought in holiness of heart, but by the faith by which Almighty God has justified all men from the beginning, to whom be glory for ever and ever; Amen. What then shall we do, brethren? Shall we cease from good works, and lay aside charity? God forbid that this should take place in us; but

let us hasten with cheerfulness and alacrity to perform every good work . . . Let us observe that all just men were adorned with good works. And even the Lord himself, having adorned himself with works, rejoiced. Having therefore his example, let us fulfil his will; let us work the work of righteousness with all our strength. We must therefore be ready in well-doing: for from thence all things are derived. For he foretells to us, behold the Lord cometh, and his reward is before his face, to render to every one according to his work. He warns us therefore beforehand with all his heart for this purpose, that we should not be slothful or negligent in well-doing." Vol. 1. p. 165, &c.

JUSTIN MARTYR—A. D. 140.

Thirlby's Edition.—A. D. 1722.

"WE are persuaded that God does not stand in need of the material offerings of men, seeing that he is himself the giver of all things; but we have been taught, and know, and believe, that he accepts those only who imitate his own good qualities, temperance, justice, and benevolence, and the other attributes of God, to whom we give no epithet. And as we have been taught that he, being good, formed every thing out of shapeless matter for the sake of men, whom we are

assured he would have thought worthy of his society, to reign with him free from corruption and suffering, if by their actions they had shewn themselves worthy of his determination. For as in the beginning he created them out of nothing, in the same manner we think that he would have blessed them with immortality, and his own society, as a reward for choosing what was pleasing to him. For our original existence was not owing to ourselves; but to follow those things which are pleasing to him, through the powers of reason with which he has endowed us, this persuades us and leads us to faith . . . We maintain that no wicked or covetous person, no traitor, no virtuous person can escape God; and that every one will go into everlasting punishment or salvation, according to the merit of his actions.”—p. 14.

“God foreknows some who would be saved by repentance, and some, perhaps, who are not yet born.”—p. 46.

“But lest any one should imagine that I am asserting that things happen according to the necessity of fate, because I have said that things are foreknown, I proceed to refute that opinion also. That punishments and chastisements and good rewards are given according to the worth of the actions of every one, having learnt it from the Prophets, we declare to be true; since if it

were not so, but all things happen according to fate, nothing would be in our own power; for if it were decreed by fate that one should be good and another bad, no praise would be due to the former, or blame to the latter. And, again, if mankind had not the power, by free-will, to avoid what is disgraceful and to choose what is good, they would not be responsible for their actions. But that man does what is right, and what is wrong, by his own free choice, we thus prove: we see the same person passing from one thing to that which is contrary to it; but if it were fated that he should be either bad or good, he would not be capable of doing contrary things, or so often change; but neither would some be good and others bad, since we should so declare fate to be the cause of bad things, and to act contrary to itself. Or that which was before mentioned would appear to be true, that neither virtue nor vice is in reality any thing, but is only imagined to be good or bad; which in truth is the highest impiety and injustice. But we say that there is this immutable fate, namely, to those who choose what is good, a worthy reward; to those who choose the contrary, a worthy punishment. For God has not created man like other things, as trees, and four-footed beasts, incapable of acting by choice; for then he could not deserve reward
or

or praise, not having chosen good of himself, but being made so; nor if he were bad, would he deserve punishment, not being such of himself, but unable to be any thing except that which he was made. This the holy prophetic Spirit has taught us by Moses, declaring that God said to the first-created man, Behold before thy face good and evil, choose the good. And again by Esaias, another Prophet, as from the Father of all and the Lord God, 'Wash ye, make ye clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it (*d*).'¹ Wherefore Plato borrowed the sentence, 'the blame is in him who chooses; but God is free from blame (*e*),'² from the Prophet Moses: for Moses was prior to any of the Greek writers. And every thing which both philosophers and poets

or

(*d*) Is. c. i. v. 16, &c. (*e*) *Αἰτία ἐλαττω, θεός δ' ἀναιτίος.*

or punishment after death, or the contemplation of heavenly things, they might have understood or related from the Prophets. Whence the seeds of truth seem to have been within the reach of all. But they are proved not to have understood them accurately, as they contradict themselves. By our expression, therefore, that future things are predicted by the Prophets, we do not mean to assert the necessity of fate; but that God, foreseeing what would be done by all men, and there being an opinion among them that every one will be rewarded according to the merit of his actions, God, by the prophetic Spirit, foretells a just retribution, always leading mankind to attention and recollection, shewing his providence and care for them . . . But that God the Father of all things would carry Christ into heaven after his resurrection from the dead, and keep him there until he shall have smitten the devils who oppose him, and till the number of those who he foreknew would be good and virtuous shall be completed, for whose sake also he has not yet made the final consummation, hear what is said by the Prophet David——” p. 64.

It is to be observed, that in this quotation the power of man to choose good or evil according to the determination of his will, and the foreknowledge of God who would be virtuous and
who

who would be wicked, are asserted, not as questions of doubt or controversy among Christians, but as fundamental and acknowledged doctrines of the Gospel. And Justin Martyr goes on to say, that all who before the time of Christ lived agreeably to reason, were Christians (*f*); and he particularly mentions Socrates, Heraclitus, Abraham, Ananias, Azarias, Misael and Elias. How can all this be reconciled with the Calvinistic notions of election and irresistible grace? And let it be remembered, that this author lived in the time of the Antonines, about one hundred years after the ascension of our Saviour. And again, at the end of his dialogue with Trypho, he says:

“ But that those, whether angels or men, who are foreknown that they would be unjust, are not wicked through the fault of God, but that each through his own fault is what he is, I have shewn above. But that you may not have any pretence for saying, that Christ must necessarily have been crucified, or that in your race there are transgressors, and that it could not have been otherwise, I have already observed in few words, that God desiring that men and angels should follow his will, determined to make them with full power to act justly, with the means of knowing by whom they

they were made, and through whom they were called into existence out of nothing; and with this condition, that they were to be judged by him if they acted contrary to right reason; and we men and the angels shall be by ourselves convicted of having acted wickedly, unless we make haste to repent. But if the word of God declares beforehand, that some, both angels and men, will be hereafter punished, because he knows that they would persevere to the last in wickedness, he foretold it, but not that God made them such. Wherefore if they will repent, all who are willing to obtain mercy from God, have it in their power; and the word pronounces them happy, saying, ‘Blessed is he to whom God shall not impute sin’ (g).”—p. 434.

It is material to observe, that in the early days of the Gospel the Jews were rigid Predestinarians, and that these assertions and arguments occur in his dialogue with Trypho the Jew. Justin Martyr, therefore, in endeavouring to convert Trypho the Jew to the belief of the Gospel, argues against the Jewish doctrine of predestination, and maintains and enforces the Gospel doctrines of the prescience of God, the free-will of man, and his absolute power over his opinions, thoughts, and faith.

“Whoever

(g) Ps. 32. v. 2.

“Whoever are persuaded and believe, that those things which are taught and said by us are true, and engage that they can live agreeably to them, are directed to fast, and pray, and entreat from God forgiveness of their former sins, we praying and fasting with them. Afterwards they are conducted by us to a place where there is water, and they are regenerated, according to the same mode of regeneration by which we ourselves were regenerated, for they are then washed with water in the name of the Father of the Universe and the Lord God, and of our Saviour Jesus Christ, and of the Holy Ghost. For Christ said, ‘Except ye be born again, ye shall not enter into the kingdom of heaven’ (*h*).” p. 88.—This passage decisively proves what was the doctrine of Regeneration in the primitive Church of Christ.

“Neither do we say, that men act or suffer according to fate, but that every one does rightly, or sins, according to his choice . . . Because God from the beginning endowed angels and men with free-will, they will justly receive punishment for their sins in everlasting fire. For this is the nature of every one who is born, to be capable of virtue and vice; for nothing would be deserving of praise, if it had not the power of turning itself either way.”—p. 117.

“What

(*h*) John, c. 3. v. 5.

“What advantage is there in that baptism which makes clean flesh and body only? Wash your souls from wrath, and from covetousness, from envy, from hatred, and behold the body is pure.”—p. 164.

He introduces Trypho as asking, Whether they who lived according to the law commanded by Moses, will live equally with Jacob, and Enoch, and Noah, in the resurrection of the dead, or not? To which Justin answers, “When I quoted the words of Ezekiel, ‘Though Noah, Daniel, and Jacob, should desire sons and daughters, it shall not be given to them (*i*),’ but every one shall be saved by his own righteousness, I asserted that they also who live according to the law of Moses will equally be saved. For those things which are by nature good, and pious, and just, are enacted in the law of Moses to be done by those who obey it; and those things which were commanded on account of the hardness of heart of the people, are equally written in it, which they also performed who were under the law. Since they who did those things which are good, universally, by nature, and for ever, are well pleasing to God, and shall be saved through Christ in the resurrection, equally with those just men who went before

(*i*) Justin Martyr seems to refer to Ezek. c. 14. v. 14 & 16; but he mentions Jacob instead of Job, and in other respects his quotation is not accurate.

before them, Noah, and Enoch, and Jacob, and any others there may be, together with those who have known this Christ the Son of God."—p. 226.

"God being willing that both angels and men should have a free choice, and be masters of themselves, created each to do whatever he gave them strength to be able to do; so that if they chose what was pleasing to him, he might keep them free from corruption and punishment; but if they should sin, he might punish them in the manner he thinks fit."—p. 332.

"All mankind know that adultery is wicked, and fornication, and murder, and other things of the same kind. And although all men do these things, they are aware that they act unjustly when they do them, except those who being filled with an unclean spirit, and corrupted by education, and bad habits, and wicked laws, have destroyed their natural ideas, or rather extinguished or stifled them."—p. 342.

"The Father of the Universe was willing that his Christ should take the curses of all, for the whole human race."—p. 345.

"As he knew that it would be good, he made both angels and men with free-will to act justly; and because he likewise knew that it would be good, he made both universal and partial judgments (καθολικὰς καὶ μερικὰς Κρίσεις ἐποίησεν): free-will, however, being preserved."—p. 356.

TATIAN—A. D. 172.

Worth's Edition—Oxford, 1700.

"THE Word, before the formation of men, created angels. But each species of these created beings was endowed with power over themselves, not having natural goodness, except only from God, being perfected by men through the freedom of choice: that he who is wicked may be justly punished, being made wicked by himself; and that he who is just may deservedly be praised on account of his good actions, not having, through his power over himself, transgressed the will of God. Such is the nature of angels and men. But the power of the Word having in itself the foreknowledge of what would happen, not according to fate, but by the determination of free agents, foretold future events, and guarded against wickedness by prohibitions, and commended those who should persevere in goodness." p. 26.

"Free-will destroyed us. Being free we became slaves; we were sold because of sin. No evil proceeds from God. We have produced wickedness; but those who have produced it, have it in their power again to renounce it." p. 45.

IRENÆUS—A. D. 178.

Benedictine Edit.

“GIVING his disciples the power of regeneration to God, he said to them, ‘Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’”
p. 208.

In another place, Irenæus speaks of “the baptism of regeneration to God.” p. 93. And in a third place he says, “Christ came to save all men through himself; all, I say, who through him are born again to God, infants, and little children, and boys, and youths, and old men,” p. 147. evidently referring to baptism, as is mentioned in the note.

“Mary is found obedient, saying, ‘Behold the handmaid of the Lord; be it unto me according to thy word (j).’ But Eve was disobedient, for she did not obey. . . . As Eve, by being disobedient, became the cause of death both to herself and to the whole human race, so Mary also, by being obedient, became the cause of salvation both to herself, and to the whole human race. . . . The Lord is ‘the first-born from the dead (k),’ and receiving into his bosom the ancient Fathers, he regenerated them into the life of God, he himself

(j) Luke, c. i. v. 38.

(k) Col. c. i. v. 18.

self being made the beginning of those who live, as Adam was made the beginning of those who die. Wherefore Luke, also beginning the genealogy from our Lord, carried it back to Adam, signifying that they did not regenerate him but he them into the Gospel of life."—p. 219.

"John the Baptist, speaking of Christ, says, 'He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire (1).' He therefore who made the wheat, and he who made the chaff, are not different persons, but one and the same person, judging, that is, separating them. But the corn and chaff being inanimate and irrational, are made such by nature. But man, being endowed with reason, and in this respect like to God, being made free in his will, and having power over himself, is himself the cause that sometimes he becomes wheat, and sometimes chaff. Wherefore he will also be justly condemned, because, being made rational, he lost true reason, and living irrationally, he opposed the justice of God, delivering himself up to every earthly spirit, and serving all lusts."—p. 231.

"All the multitude of those just men who lived before

(1) Matt. c. 3. v. 11 & 12.

before Abraham, and of those Patriarchs who were prior to Moses, were justified without the things which have been mentioned above, and without the law of Moses . . . The just Patriarchs having the spirit of the Decalogue written in their hearts and souls, that is, loving God who made them, and abstaining from injustice towards their neighbour, on which account it was not necessary that they should be admonished with prohibitory mandates, because they had the justice of the law in themselves. But when this justice and love towards God had fallen into oblivion, and were extinguished in Egypt, God necessarily, out of his great benevolence towards men, shewed himself by a voice, and brought the people out of Egypt in virtue, that man might again become the disciple and follower of God."—p. 246.

"Christ did not come for those only who believed on him in the time of Tiberius Cæsar, nor did the Father make provision for those only who are now living; but for all men altogether, who from the beginning, according to their virtue in their generation, have both feared and loved God, and have lived justly and piously towards their neighbours, and have wished to see Christ and to hear his voice."—p. 259.

"He hath made manifest that we ought with our calling to be adorned also with the works of justice,

304 *Quotations from the Fathers,* [CHAP. V.
justice, that the Spirit of God may rest upon us.”
p. 279.

“ The expression, ‘ How often would I have gathered thy children together, and ye would not (m)’ manifested the antient law of human liberty, because God made man free from the beginning, having his own power, as he had also his own soul, to use the sentence of God voluntarily, and not by compulsion from God. For there is no force with God, but a good intention is always in him. And therefore he gives good counsel to all. But he has placed the power of choice in man, as also in angels, (for angels are endowed with reason) that those who should obey might justly possess good, given indeed by God, but preserved by themselves. But those who have not obeyed, will, justly, not be found in possession of good, and will receive merited punishment; because God has given good bountifully, but they have not diligently kept it, or thought it valuable, but have despised his supereminent goodness. Rejecting, therefore, and as it were refusing that which is good, they will all deservedly incur the just judgement of God. God therefore has given good, and they who work it shall receive glory and honour, because they worked good, when they had it in their
power

(m) Matt. c. 23. v. 37.

power not to work it; but those who do not work it, will receive the just judgement of God, because they have not worked good when they had it in their power to work it. But if some men were bad by nature, and others good, neither the good would deserve praise, for they were created so, nor would the bad deserve blame, being born so. But since all men are of the same nature, and able to lay hold of and do that which is good, and able to reject it again, and not do it, some justly receive praise, even from men, who act according to good laws, and much more from God; and obtain deserved testimony of generally choosing and persevering in that which is good; but others are blamed, and receive the deserved reproach of rejecting that which is just and good. And therefore the Prophets exhorted men to do justice, and perform good works."... And after quoting several passages of Scripture, he adds, "All these things shew the free-will of man, and the counsel of God, exhorting against disobedience, but not forcing our wills. For if any one should be unwilling to follow the Gospel, it is permitted him, although it is not expedient. For disobedience to God and loss of good, are in the power of man, but they cause no small injury and mischief. And on this account St. Paul says, 'All things are lawful, but all things are

306 *Quotations from the Fathers*, [CHAP. V.
not expedient(*n*);' referring both to the liberty
of man; on which account all things are per-
mitted, God not compelling man; and by the
expression 'not expedient,' shewing that they
should not abuse liberty for a cloak of malicious-
ness, for this is not expedient. And again he says,
'Speak every man truth with his neighbour(*o*);'
and 'Let no corrupt communication proceed out
of your mouth; neither filthiness, nor foolish
talking, nor jesting, which are not convenient;
but rather giving of thanks(*p*):' And, 'For ye
were some time darkness, but now are ye light
in the Lord: walk as children of light; not in
rioting and drunkenness; not in chambering and
wantonness; not in strife and envying: and such
were some of you; but ye are washed, but ye are
sanctified, in the name of the Lord(*q*).'
If then it were not in our power to do or not to do these
things, what reason had the Apostle, and much
more our Lord himself, to exhort us to do some
things and to abstain from others? But because
God is of a free will from the beginning, and
God of a free will, in whose likeness man was
made, advice is always given him to keep the
good, which is done by obedience to God. And
God

(*n*) 1 Cor. c. 6. v. 12.

(*o*) Eph. c. 4. v. 25.

(*p*) Eph. c. 4. v. 29. and c. 5. v. 4.

(*q*) Eph. c. 5. v. 8. Rom. c. 13. v. 13. 1 Cor. c. 6. v. 11.

God has preserved to man a will free, and in his own power, not only in works, but also in faith, saying, 'According to your faith, be it unto you (r);' shewing that the faith of man is his own, because he has his own will. And again, 'All things are possible to him that believeth (s);' And, 'Go thy way; and as thou hast believed, so be it done unto thee (t).' And all such expressions shew that man is in his own power, with respect to faith. And on this account, 'he who believeth in him hath eternal life: but he who doth not believe the Son, hath not eternal life, but the wrath of God shall remain upon him (u).' In the same manner, God both shewing his own goodness, and signifying that man is in his own free will and power, said to Jerusalem, 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not! wherefore your house shall be left desolate (x).'" p. 281.

"Man has received the knowledge of good and evil, but it is good to obey God, and to believe in him, and to keep his commandments, and this is the life of man; as not to obey God is evil;

(r) Matt. c. 9. v. 29. (s) Mark, c. 9. v. 23.

(t) Matt. c. 8. v. 13. (u) John, c. 3. v. 36.

(x) Matt. c. 23. v. 37, 38.

evil; and this is his death. God therefore affording this power of the mind, men know both the good of obedience, and the evil of disobedience; that the eye of the mind, receiving experience of both, may with judgement make choice of the better things, and never become indolent or negligent of God's command; and learning by experience that that which takes away life from him, that is, disobedience to God, is evil, may never attempt it; but knowing that that which preserves life, namely, obedience to God, is good, he may diligently keep it with all earnestness . . .

. If you shall not believe in him, the cause of imperfection will be in you, who did not obey, but not in him who called. For he sent to call to the marriage; but they who did not obey, deprived themselves of the royal supper. The power of God (*ars Dei*;) therefore, is not wanting; for he is able of stones to raise up children to Abraham; but he who does not obtain it, is the cause of his own imperfection. Nor does the light fail, because men blind themselves; but, that remaining as it is, those who are blinded are in darkness from their own fault, the light not enslaving any one by necessity; nor God forcing, if any one should not be willing to avail himself of his (God's) power (*continere ejus artem*.) Those, therefore, who desert the light given by

the Father, and transgress the law of liberty, have deserted it from their own fault, having been made free, and endowed with free-will. But God, foreknowing all things, has prepared fit habitations for both; to those who seek the light of incorruption, and run to it, kindly giving that light which they desire; but for others, who despise it, and turn away from it and avoid it, and as it were blind themselves, he has prepared darkness suitable to persons who dislike light; and upon those who will not be subject to it, he has inflicted appropriate punishment

Since all good things are with God, they who by their own determination fly from God, defraud themselves of all good things, but being defrauded of all good things towards God, they will consequently incur the just judgement of God. They who fly from the eternal light of God, which contains in it all good things, are themselves the cause of their inhabiting eternal darkness, destitute of all good things, becoming to themselves the cause of this habitation."—p. 285.

"Isaiah, preaching in Judea, and disputing with Israel, called them rulers of Sodom, and people of Gomorrah (*y*); intimating that they were like the inhabitants of Sodom in transgression, and that they were guilty of the same sins,

(*y*) Isai. c. I. v. 10.

sins, calling them by the same name, because their conduct was similar. And because they were not naturally made so by God, but were able to act justly, he said, giving them good counsel, 'Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil (2).' Because they had transgressed and sinned, they received the same reproof as the inhabitants of Sodom. For when they were converted, and repented, and rested from wickedness, they were able to be the sons of God, and to obtain the inheritance of incorruption which is afforded by him."—p. 288.

"Being predestinated according to the prescience of the Father."—p. 292.

"As by the former generation (Adam) we inherited death, so by this generation (Christ) we inherit life... That as we all died in the animal, so we may all be made alive in the spiritual."—p. 293.

"(Christ) saving in himself that, in the end, which in the beginning had perished in Adam."—p. 310.

CLEMENT OF ALEXANDRIA—A. D. 194.

Potter's Edition.

"WE are consecrated to God for the sake of Christ, we are a chosen generation, a royal priesthood,

(2) *Is. c. I. v. 16.*

CHAP. V.] *opposed to the Tenets of Calvinism.* 311
hood, an holy nation (*a*).” In this passage, Clement of Alexandria, in the words of St. Peter, speaks of the whole body of Christians, as chosen, or elect.

“ If eternal salvation were to be bought, how much, O man, would you profess to give for it? If any one were to measure out all Pactolus, the fabled river of gold, he would not pay an equivalent price. Do not, then, despair. It is in your power, if you will, to purchase this precious salvation, with your own treasure, charity and faith, which is the just price of life. This price God willingly accepts.”—p. 71.

“ To whom will the Lord say, ‘ Your’s is the kingdom of heaven (*b*)?’ It is your’s, if ye be willing, who have the power of choosing the things which belong to God: it is your’s, if ye be willing only to obey those brief instructions which have been preached to you.”—p. 79.

He twice speaks of “ regenerating with water;” evidently meaning baptism.—pp. 156. 551.—And he even applies the word regenerated to our Saviour’s baptism.—p. 113.

“ He says to Moses, ‘ Go and tell Pharaoh to send out the people, but I am sure that he will not send them out (*c*):’ In this he clearly points

(*a*) 1 Pet. c. 2. v. 9. (*b*) Matt. c. 5. v. 3. & 10.

(*c*) Exod. c. 3. v. 18, 19.

points out both his divinity, in foreknowing what would happen; and his goodness, in graciously giving the freedom of Pharaoh's mind opportunities to repent."—p. 143. This passage shews that Clement of Alexandria considered the pre-science of God and the free-will of man, as not incompatible.

"God is free from all blame with respect to the person who has not chosen what is best."—p. 318.

"Abraham was justified not by works, but by faith; therefore it will be of no service to them after this life, even if they now do good works, unless they have faith."—p. 338.

"Neither praise, nor dispraise, nor honours, nor punishments, would be just, if the soul had not the power of desiring and rejecting, and if vice were involuntary."—p. 368.

"But we preach Christ crucified, unto the Jews indeed a stumbling-block; because, knowing the prophecy, they do not believe the event: but unto the Greeks foolishness; for they who profess themselves to be wise, consider it as a fable, that the Son of God should speak in a human form, and that God should have a Son, and that he should suffer. From whence the prejudice of self-opinion over-persuaded them to disbelieve. For the coming of our Saviour did not make men foolish,

foolish, and hard hearted, and unbelieving, but wise, and easy to be persuaded, and moreover believers. But they who were unwilling to believe, by separating themselves from those who voluntarily obeyed, were proved to be unwise, and unbelievers, and foolish; but unto them which are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. . . . And being wise they were in much greater fault for not believing the preaching, for the choice and adoption of truth are voluntary. . . . All men therefore being called, those who were willing to obey were denominated The Called. For with God there is no injustice. Thus those of either race who believed, were 'a peculiar people.' And in the Acts of the Apostles you find this expression; 'Then they that [gladly] received his word, were baptized (*d*);' but those who were not willing to believe, evidently alienated themselves. To these the prophecy says, 'If ye be willing and obedient, ye shall eat the good of the land (*e*);' shewing that it rests with ourselves whether we will accept or reject."—p. 370.

"The Lord clearly shews that sins and offences are in our own power, pointing out methods of cure suited to the disorders, wishing us to

(*d*) Acts, c. 2. v. 41.(*e*) Is. c. I. v. 19.

to be corrected by the shepherds, according to Ezekiel, accusing some of them, I suppose, because they had not kept the commandments: 'The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them (*f*):' For there is great joy with the Father over one sinner that is saved."—p. 465.

"As therefore he is to be commended, who uses his power in leading a virtuous life, so much more is he to be venerated and adored, who has given us this free and sovereign power, and has permitted us to live, not having allowed what we choose or what we avoid to be subject to a slavish necessity."—p. 529.

"That thing is in our own power, of which we are equally masters, as of its opposite; as,
to

(*f*) Ezek. c. 34. v. 4, &c.

CHAP. V.] *opposed to the Tenets of Calvinism.* 315
to philosophize or not; to believe or not.”—
p. 633.

“ ‘ For therein is the righteousness of God revealed from faith to faith (*g*).’ The Apostle therefore seems to announce two faiths, or rather one which admits of increase and perfection: for a common faith is laid as a foundation.”—p. 644.

“ Since some are without faith and others contentious, all do not obtain the perfection of good. Nor is it possible to obtain it without our own exertion. The whole, however, does not depend upon our own will, for instance our future destiny; ‘ for we are saved by grace (*h*),’ not indeed without good works. But those who are naturally disposed to good, must apply some attention to it.”—p. 647.

“ Faith, although it be a voluntary consent of the soul, is, however, the worker of good things, and the foundation of a right conduct.”—p. 697.

“ His will is, that we should be saved by ourselves. This then is the nature of the soul, to move by itself. Then we who are rational, philosophy itself being rational, have some relation to it. Fitness, indeed, is a tendency to virtue, but it is not virtue. All men then, as I said, are qualified by nature for the acquisition of virtue. But one man makes a greater progress, another less, both in knowledge and practice. Therefore
some

(*g*) Rom. c. I. v. 17.

(*h*) Eph. c. 2. v. 5.

some men have attained even to perfect virtue, but others have gone only a certain length; and again others, being neglected, though they had otherwise a good natural disposition, have turned in an opposite direction."—p. 788.

"Wherefore when we hear, 'Thy faith hath made thee whole,' we do not understand him to say that men will be saved, however they have believed, unless good works also shall follow."—p. 794.

"Either the Lord does not care for all men, and this proceeds either from his not being able to do so, which it is wrong to suppose, as it would be a sign of weakness, or from his not being willing, although able, which would not be compatible with his attribute of goodness, for he who for our sake took flesh subject to suffering, is not slothful;—or, he does care for all men, which is becoming him who is Lord of all; for he is the Saviour, not of some and not of others, since he distributed his favour according to the fitness of every one, both to Greeks and to Barbarians, and to those of them who were predestinated, being called in his own time, the faithful, and elect. Nor would he, who equally called all, withhold his kindness (*φειδωλν*) from any; but he gave extraordinary honours to those who believed in an extraordinary degree . . . But how is he the Saviour and Lord, if he be not the Saviour
and

and Lord of all? He is indeed the Saviour of those who believed, because they were willing to know him. But of those who did not believe he is so far the Lord, as, having it in their power to confess him, they might have obtained through him an appropriate and corresponding benefit . . . The Saviour never hates men, who from his exceeding great love, not despising the weakness of human flesh, but clothing himself in it, came for the common salvation of men . . . When he had taken a sensible flesh, he came to shew men what was possible with respect to obedience to the precepts."—p. 832.

"We say that there is one ancient and Catholic Church, collecting into the unity of one faith, according to its own testaments, or rather according to one testament, delivered at sundry times, by the will of one God, through one Lord, those who had been already ordained, whom God predestinated, who he knew, before the foundation of the world, would be just. But the excellence of the Church, like the origin of its formation, is according to unity, surpassing all other things, and having nothing similar or equal to itself."—p. 899.

"'If thou wilt be perfect (*i*)?' He was not therefore yet perfect, for nothing is more than perfect. And the expression, if thou wilt, shewed,

upon

upon divine authority, the free-will of the mind which was conversing with him. For the choice was in the man, as being free; but the gift is in God, as Lord. But he gives to those who are willing, and strive, and pray, that thus their salvation may be their own. For God does not compel. For force is repugnant to God; but he gives to those who seek, he supplies those who ask, he opens to those who knock."—p. 940.

"God pardons what is past, but every one has the future in his own power."—p. 957.

TERTULLIAN—A. D. 200.

Rigaltius's Edition—A. D.

"EVERY one has a right belonging to man, and a natural power to worship which he shall think right; nor is any one injured or benefited by the religion of another. Nor is it any part of religion to force religion, which ought to be taken up spontaneously, not by force."—p. 69.

"Whence was Noah found to be just, if the justice of natural law was not before his time? Whence was Abraham reckoned the friend of God, if not from equity, and the justice of natural law? Whence was Melchizedec called the Priest of the Most High, if there were not Levites, who offered sacrifices to God, before the priesthood of the Levitical law? . . . Whence we understand that there was a law before Moses, not only in Horeb,

Horeb, or in Sinai, and in the Wilderness; but more ancient, first in Paradise; afterwards formed afresh for the Patriarchs, and then for the Jews at certain intervals."—p. 184. He goes on to shew, that Abel, and Enoch, and Melchizedec, and Lot and Abraham, pleased God before the Mosaic law was given, & circumcision instituted.

"I find that man was formed by God with free-will, and with power over himself, observing in him no image or likeness to God more than in this respect: for he was not formed after God, who is uniform, in face, and bodily lines, which ^{so} various in mankind; but in that substance which he derived from God himself, that is, the soul, answering to the form of God; and he was stamped with freedom, and power of his will. The law also itself, which was then imposed by God, confirmed this condition of man. For a law would not have been imposed on a person who had not in his power the obedience due to the law; nor again would transgression have been threatened with death, if the contempt also of the law were not placed to the account of man's free-will. The same thing also you may find in the subsequent laws of the Creator, when he sets before men good and evil, life and death; and likewise the whole order of discipline arranged by precepts, God dissuading and threatening and exhorting,

exhorting, and man being free and at liberty to obey or to despise For it was necessary that the image and likeness of God should be formed with a free will in his own power, in which this very thing, namely, freedom of will, and power, might be considered as the image and likeness of God . . . He who should be found to be good or bad by necessity and not voluntarily, could not with justice receive the retribution of either good or evil."—p. 384.

"Therefore though we have learnt from the commands of God, both what he wills and what he forbids, yet we have a will and power to choose either, as it is written, Behold I have set before you good and evil: for you have tasted of the tree of knowledge. Therefore that which is subject to our own will, we ought not to refer to the will of God: he who wills no evil, wills that we should have a will. Thus it is our own will, when we will evil, contrary to the will of God, who wills that which is good. Moreover if you ask whence that will comes, by which we will any thing contrary to the will of God, I will tell you: It comes from ourselves. And not without reason; for you must resemble the origin from which you sprang: since Adam, the author both of our race and of sin, willed that in which he sinned. For the devil did not communicate to him

him the will to sin; but supplied matter for the will. But the will of God directed him to obedience. Wherefore if you do not obey God, who having given you a command has formed you with a free power, you will voluntarily fall, by the freedom of your will, into that which God does not will. And thus you think that you are destroyed by the devil, who although he wills you to will that which God does not will, yet he does not cause you to will: because neither did he compel our first parents to the will of sin; nor were they unwilling, nor ignorant of what God forbade; for he forbade it to be done when he made death the consequence of doing it. Therefore the only work of the devil is, to tempt that which is in you, whether you will. But when you have willed, it follows that he turns it to his own purpose (*sibi subjungit*), not having caused the will in you, but having taken an opportunity to work upon your will. Therefore since the will is in ourselves only, and by it our disposition towards God is proved, I say that we must deeply and earnestly consider the will of God."—p. 519.

ORIGEN—A. D. 230.

Benedict. Edit.

"MOREOVER, because the soul, having substance and life in itself, when it departs out of

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this world, will be disposed of according to its merits, either enjoying the inheritance of eternal life and bliss, if its conduct shall have procured this for it, or suffering eternal fire and punishment, if the guilt of its sins shall have thrust it into that condition; and because there will be a time of the resurrection of the dead, when this body, 'which is sown in corruption, will be raised in incorruption; and that which is sown in dishonour, will be raised in glory (*k*);' this also is settled in the doctrine of the Church, that every rational soul has free-will, and that it has to contend against the devil and his angels, and the powers which oppose it, because they strive to burden it with sins: but we, if we live rightly and prudently, endeavour to rescue ourselves from this kind of burden. Whence, consequently, we may understand, that we are not subject to necessity, so as to be compelled by all means to do either bad or good things, although it be against our will. For if we be masters of our will, some powers, perhaps, may urge us to sin, and others assist us to safety; yet we are not compelled by necessity to act either rightly or wrongly."—Vol. 1. p. 48.

"The cause of the difference and variety in every individual creature, is shewn to arise from their

(*k*) 1 Cor. 15. v. 42, 43.

their own motions being more ardent or more slow, towards virtue or towards wickedness, and not from the inequality of him who dispenses. . . . According to us, there is nothing in any rational creature, which is not capable as well of good as of evil. . . . There is no nature which does not admit of good or evil, except the nature of God, which is the foundation of all good."—Vol. 1. p. 74.

"Since all have free-will, and may of their own accord pursue virtue or vice, some souls will be (at the end of the world) in a much worse condition than they now are, and others will arrive at a better state."—Vol. 1. p. 76.

"We have frequently shewn in all our disputations, that the nature of rational souls is such, as to be capable of good and evil. Every one has the power of choosing good, and of choosing evil."—Vol. 1. p. 91.

"The Creator indulged the minds formed by himself with voluntary and free motions, that the good in them might be their own, since it was preserved by their own will; but indolence and dislike of exertion in preserving good, and aversion and indifference to better things, caused the beginning of receding from good."—Vol. 1. p. 97.

"Because rational creatures themselves are endowed with the power of choice, the liberty of his will has either excited every one to proficiency

by imitation of God, or has drawn him to deficiency through negligence. And this, as we have before said, was the cause of the difference between rational creatures; not deriving its origin from the will or decree of the Creator, but from the freedom of their own will."—Vol. 1. p. 99.

"That any thing external to ourselves should happen, exciting in us this or that idea, is confessedly not in our power; but to determine in what manner we should use any thing, is the work of nothing, but of the reason which is within us, namely, of that reason, which, according to opportunities, forms us for those impulses, which invite us to what is right and honest, or incline us to the contrary."—Vol. 1. p. 109.

"That it is our business to live virtuously, and that God requires this of us, not as his own gift, or supplied by any other person, or as some think, decreed by fate, but as our own work, the Prophet Micah will witness, saying, 'He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God (l)?' And Moses, 'I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live (m).' And Isaiah, 'If ye be willing and obedient, ye shall

(l) Mic. c. 6. v. 8.

(m) Deut. c. 30. v. 19.

shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it (*n*).’ And in the Psalms, ‘O that my people would have hearkened unto me: for if Israel had walked in my ways, I would have put down their enemies, and turned my hand against their adversaries (*o*):’ which proves that it was in the power of the people to hearken, and to walk in the ways of God. And our Saviour says, ‘But I say unto you, that ye resist not evil (*p*):’ and ‘that whosoever is angry with his brother without a cause, shall be in danger of the judgement (*q*):’ and ‘that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart (*r*).’ And when he gives other commandments, he shews that it is in our power to keep them, as we shall be justly subject to judgement if we transgress them: ‘Therefore, says he, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house upon a rock,’ &c.: ‘And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, which built his house upon the sand,’ &c. (*s*).

And

(*n*) Is. c. i. v. 19, 20. (*o*) Ps. 81. v. 13, 14.

(*p*) Matt. c. 5. v. 39. (*q*) Matt. c. 5. v. 22.

(*r*) Matt. c. 5. v. 28. (*s*) Matt. c. 7. v. 24, &c.

And he says to those on the right hand, 'Come, ye blessed of my Father,' &c.; 'for I was an-hungred, and ye gave me meat; I was thirsty, and ye gave me drink,' &c. (t) : plainly shewing, that he makes promises to those who are themselves the cause of their being praised. And on the contrary, he says to the others, as being themselves the cause of their being culpable, 'Depart from me, ye cursed, into everlasting fire,' &c. And let us see how Paul also reasons with us as having free-will, and being ourselves the cause of our destruction or salvation: 'Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgement of God; who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: but glory, honour, and peace to every man that worketh good,

(t) Matt. c. 25. v. 34, &c.

good, to the Jew first, and also to the Gentile' (*u*). There are therefore innumerable passages in the Scriptures, most clearly asserting free-will."—Vol. 1. p. 111.

"Let us make use of a comparison from the Gospel: Some stones are covered with a very little earth, upon which if the seed falls, it quickly springs up; but not having root, when the sun rises, it is burnt up and withered. And this stone is the human mind, which is hardened by negligence, and converted into stone by wickedness; for no person's mind is created stony by God, but becomes so by wickedness."—Vol. 1. p. 122.

"But because the Apostle (Paul) sometimes does not ascribe to God that the vessel is to honour or dishonour, but refers the whole to ourselves, saying, 'If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work' (*x*):' and sometimes he does not attribute it to ourselves, but seems to refer every thing to God, saying, 'Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour' (*y*)?' These expressions are not contradictory:

(*u*) Rom. c. 2. v. 4—10. (*x*) 2 Tim. c. 2. v. 21.

(*y*) Rom. c. 9. v. 21.

tridictory: they are reconcilable, and one perfect sense may be derived from them; for neither does our free-will without the instruction of God, nor does the instruction of God, compel us to make a proficiency, unless we ourselves contribute something to the good: neither our free-will without the instruction of God, and the exercise of this privilege of free-will, causing any one to be to honour or dishonour; nor the will of God alone making any one to honour or dishonour, unless he has some ground of difference, (namely), our will inclining towards what is good, or what is bad."—Vol. 1. p. 137.

"But it rests with ourselves whether we make a vigorous exertion of the power given us, or not; for it is certain that in every temptation we have the power of enduring, provided we make a competent use of the power granted to us. For it is not the same thing to have the power of conquering and to conquer, as the Apostle himself has pointed out in this very guarded expression; 'God will make a way to escape, that ye may be *able* to bear it (z),' not that ye may *bear* it. For many do not bear it, but are overcome by the temptation. God grants not that we may bear it, for then, it seems, there would be no struggle; but that we may be able to bear it.

But

(z) 1 Cor. c. 10. v. 13.

But we make use of that power which is given us, to enable us to conquer, according to our free-will, either with energy, and then we conquer; or sluggishly, and then we are overcome. For if it were entirely given to us in every case to conquer, and by no means to be overcome, what cause of contest would remain to him who could not be overcome? or what would be the merit of victory, where there is not the power of resisting and conquering? But if the possibility of conquering be equally afforded to us all, but it remains in our own power how we use this possibility, whether with energy or sluggishly, the conquered will be justly blamed, and the conqueror justly rewarded."—Vol. 1. p. 140.

"Nothing else is to be considered as happening to us from the good or evil suggested to our hearts, but a mere motion or incitement to good or evil. But it is possible for us, when an evil power shall begin to incite us to evil, to reject from us evil suggestions, and to resist wicked persuasions, and to do nothing deserving of blame. And, again, it is possible for us when a divine power incites us to what is good, not to obey; freedom of will being preserved to us in either case."—Vol. 1. p. 140.

"I think that the motion of rational beings is self-motion. But if we take from an animal self-motion,

self-motion, it can be no longer considered as an animal; but it will either be like a plant, which is moved by nature alone; or to a stone, which is impelled by some external force. But if any creature follows its own motion, as we should call that self-motion, it must necessarily partake of reason. Those therefore who contend, that nothing is in our own power, will necessarily admit the greatest absurdities; first, that we are not animals; secondly, that we are not rational, but being, as it were, moved by an external force, and not moving ourselves, we may be said to do by that external force what we are thought to do ourselves. Besides, let any one, attending to what passes within himself, consider whether he can without shamelessness say, that he does not himself will, and that he does not himself eat, and that he does not himself walk, and that he does not himself consent, and that he does not admit some opinions and reject others as false. As therefore there are certain propositions, to which a man cannot give his consent, however numerous may be the attempts, or however plausible may be the reasonings used, so it is impossible for any one to admit that nothing relating to the affairs of men is left in our own power. For who supposes that nothing can be comprehended; or who lives as if he doubted of

every thing? Who does not blame a servant, when he perceives him committing a fault? And who does not accuse a son that pays not a proper duty to his parents? And who does not complain of an adulterous woman, and consider her conduct as disgraceful? For truth compels and forces us, whatever cavils may be used, to be ready both to commend and to blame, our actions being left in our own power, and being therefore fit objects of praise or dispraise. If therefore innumerable motives to virtue and vice, and to what is becoming and unbecoming, be preserved to us, the result must necessarily be known to God with other things before they happen, from the creation and foundation of the world; and every thing which God pre-ordained in consequence of what he saw would be in our power, he must have pre-ordained consistently with the exercise of our free-will in every instance, both what would take place according to his providence, and what would happen from the future relation of things; the prescience of God not being the cause of events which were future, and which depended upon our own free-will. For if we were to suppose, that God did not fore-know what would happen, we should not the less do some things and will others."—Vol. 1. p. 206.

"I am of opinion that God so dispenses (*οἰκονομεῖν*) every one of the rational souls, that he regards their everlasting existence; for they always have free-will; and of their own accord, either by continuing in what is right, they rise to the summit of virtue, or through negligence sink, by various methods, to this or that degree of wickedness."—Vol. 1. p. 261.

"It was necessary, says Celsus, to call all men, since indeed all men are guilty of sin." Origen answers, "And in what is gone before we have shewn that Jesus said, 'Come unto me, all ye that labour, and are heavy laden, and I will give you rest (*a*).' Therefore all men labouring, and heavy laden, on account of the nature of sin, are called to rest by the word of God." Vol. 1. p. 489.

"Celsus, arguing according to his own principles, asserts, that it is very difficult to make a perfect change in nature: but we (knowing that there is one and the same nature in every rational soul, and maintaining, that not a single one is formed wicked by the Creator of all things, but that many men become wicked by education, by example, and by influence, so that wickedness is as it were naturalized in some) are persuaded that it is not only not impossible, but not very difficult,

(*a*) Matt. c. II. v. 28.

difficult, by the divine word to change wickedness naturalized (*κακίαν φυσιώσαν*), provided any one will but admit that he ought to commit himself to the Supreme God, and to do every thing with a reference to pleasing Him, with whom 'the good and the bad are not held in the same estimation, and with whom the indolent and the active man do not meet with the same fate (b).'
 But if a change be very difficult to some, it must be said, that the cause is in the disposition of those, who will not allow that the Supreme God will be the just judge of all the actions done by every one in this life. For will and exertion have great weight in enabling a person to do those things which appear very difficult, and, to use a strong expression, almost impossible. Would a man be able by exertion and practice to walk upon a rope stretched on high from one side of a theatre to the other, with considerable weights upon him; and would he find it impossible to live virtuously when he desires it, although he has previously been very wicked? But consider, whether a person who makes such assertions, does not accuse the Creator of the rational being, rather than the being himself, if he has made man capable of doing things difficult, but useless,

(b) *Iliad*, ix. 319, 320.

334 *Quotations from the Fathers*, [CHAP. V.
useless, and incapable of doing things conducive
to his own happiness."—Vol. 1. p. 492.

"God always, by means of his word, which
at all times descended into holy souls, and formed
men friends of God, and Prophets, corrected
those who were willing to listen to instruction;
and from the coming of Christ he corrects, by
the Christian doctrine, not those who are un-
willing, but those who prefer a good life, and
one pleasing to God. But Celsus, wanting I
know not what correction, asks, with some doubt,
Was it not possible for him to correct by his divine
power, without sending a person for that express
purpose? Did he mean, that correction should
take place by God's causing a complete change
in the imaginations of men, and by his entirely
removing all wickedness, and infusing virtue into
them? Another person will ask, Whether such
a proceeding would be consistent with nature, or
even possible? But supposing that it is possible,
what would become of free-will? Where would
be the laudable adoption of truth, or the accept-
able rejection of falsehood? But if it should
once be granted that this is possible, and might
be done without impropriety, some one, follow-
ing the example of Celsus, will ask, Was it not
possible for God, by his divine power, originally

to make men such, that they should not want any correction, but that they should of themselves be diligent and perfect, without any wickedness subsisting from the first? These things may impose upon the simple and weak, but not upon him who looks into the nature of things; for if you take away free-will from virtue, you destroy at once its very existence. But this subject would require a treatise; and many things are declared concerning it by the Greeks in their books upon Providence, who are far from saying with Celsus, He does indeed know, but he does not correct, nor could he by his Divine power. And we have in many places discussed these points, as far as we were able; and the Scriptures say the same things to those who can understand them. What therefore Celsus addresses to us, and to the Jews, will be retorted upon himself,—Does the Supreme God know what happens among men, or does he not know? But if you admit that there is a God and a Providence, as your writings shew you do, he must necessarily know. But if he does know, why does he not correct? Is it necessary for us to give a reason, why God, although he knows, does not correct? and is it not equally incumbent upon you, not shewing yourself in your writings to be an Epicurean, but professing to acknowledge a Providence,

vidence, to assign a reason why God, although he knows all human affairs, does not correct them, or by his divine power take away wickedness from every one? But we do not scruple to say, that God does always send those who would correct. For there are among men words given by God, which invite to what is best; but there is a great difference in the ministers of God. And there are a few who entirely and purely preach truth, and labour to produce a perfect correction. Such were Moses and the Prophets. But among all these, the correction through Jesus stands distinguished, who wished not merely those in one corner of the world to be healed, but as far as he could throughout the universe; for he came to be the Saviour of all mankind."—Vol. 1. p. 503.

"I assert that man is endowed with free-will, declaring that this is the greatest gift conferred upon him by God, because all other things are by necessity obedient to the command of God. For if you speak of the heaven, it stands bearing the Lord, not moved from its appointed place. And if you choose to speak of the sun, it performs its appointed motion, not refusing its course, but by necessity serving the Lord. And in like manner you see the earth fixed, and bearing the command of him who ordered. In like

like manner other things by necessity serve the Creator, not any one of them being able to do any other thing but that for which it was made. Wherefore we do not praise these things which are thus obedient to the Lord; nor is any hope of better things laid up for them, because they have voluntarily observed what they were commanded. But it is the will of God, that man should obey the understanding, and he has received power to subject himself, not being governed by the necessity of nature, or destitute of power; which I say is being endowed with free-will, for the sake of better things; that he may receive better things from Him, who is more excellent (which is the consequence of obedience), and moreover, as it were a debt from the Creator. For I do not say that man was thus made to his injury, but for the sake of better things. For if he had been made like one of the elements, or any thing of that kind, there would have been a necessity that he should serve God; he would no longer receive a suitable reward of his choice, but man would be as an instrument of his Creator, and he who uses it would be the cause of these things. But neither would man have arrived at superior knowledge, knowing nothing else but that only for which he was formed. I say therefore that God has thus honoured man; it being

his will, that he should know better things, he has given him the power to be able to do what he chooses."—Vol. 1. p. 849.

"A thing does not happen because it was foreknown, but it was foreknown because it would happen. This distinction is necessary. For if any one so interprets what was to happen, as to make what was foreknown necessary, we do not agree with him; for we do not say, that it was necessary for Judas to be a traitor, although it was foreknown that Judas would be a traitor. For in the prophecies concerning Judas there are complaints and accusations against him, publicly proclaiming the circumstances of his blame; but he would be free from blame, if he had been a traitor through necessity, and if it had been impossible for him to be like the other Apostles."—Vol. 2. p. 11.

"Observe how the prophet says, 'And now, Israel, what doth the Lord require of thee(c):' Let these words make those ashamed, who deny, that man has the power of being saved. How could God require of man, unless man had in his power what he ought to offer to God, when He requires it? Some things therefore are given by God, and some are supplied by man."—Vol. 2. p. 314.

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(c) Deut. c. 10. v. 12.

“ In the great house of this world there are not only golden and silver vessels, but also wooden and earthen ones; and some are to honour, and others to dishonour; both however are necessary. But because these vessels, of which we speak, are to be considered as rational, and endowed with free-will, every one is made a vessel of honour, or a vessel of dishonour, not by accident or chance; but he who makes himself such, that he deserves to be chosen, is made a chosen vessel or a vessel of honour. But he who lives under the influence of unworthy and base senses, is formed a vessel of dishonour, the causes of his dishonour arising not from the Creator, but from himself.”—Vol. 2. p. 323.

“ The soul is endowed with free-will, and is at liberty to incline either way; and therefore the judgement of God is just, because the human soul, of its own accord, obeys either good or bad advisers.”—Vol. 2. p. 350.

“ The virtue of a rational creature is mixed, arising from his own free-will, and the Divine Power conspiring with him who chooses that which is good. But there is need of our own free-will, and of divine co-operation, which does not depend upon our will, not only to become good and virtuous, but also after we become so, that we may persevere in virtue; since even a

person who is made perfect will fall away, if he be elated by his virtue, and ascribe the whole to himself, not referring the due glory to Him who contributes by far the greater share, both in the acquisition of virtue, and in the perseverance in it."—Vol. 2. p. 571.

CYPRIAN—A. D. 249.

Benedict. Edit.

"Nor should any one wonder that a servant of Christ, set over his flock, is deserted by some, since our Lord himself was deserted by his disciples at the very time he was performing the greatest miracles, and displaying the power of God the Father, by the testimony of mighty works. And yet he did not reprove those who left him, or threaten them severely, but rather, turning to the Apostles, said, 'Will ye also go away (*d*)?' preserving the law by which man, being left to his own liberty, and endowed with free-will, seeks for himself death or salvation."—p. 82.

"That in baptism the old man dies, and the new man is born, the blessed Apostle shews and proves, when he says, he has saved us by the washing of regeneration. If regeneration be in the washing, that is, in baptism," &c.—p. 140.

"If

(*d*) John, c. 6. v. 67.

“ If the day rises equally to all, and if the sun shines upon all with even and equal light, how much more does Christ, the true sun and day, give the light of eternal life, in his Church, with impartial equality. Of which equality we see that a symbol was displayed in the Exodus, when the manna descended from heaven, and, prefiguring future things, pointed out the food of heavenly bread, and the meat of Christ, who was to come. For there, without any discrimination either of sex or of age, a gomer was equally gathered by each person. Whence it appeared, that the favour of Christ, and the heavenly grace hereafter to follow, are equally divided to all, without any regard to the difference of sex, without any discrimination of age, without any respect of persons: that the gift of spiritual grace is poured upon all the people of God. The same spiritual grace, which is received in an equal degree by believers at their baptism, is evidently afterwards either diminished or increased by our own conversation and conduct; as in the Gospel the seed mentioned by our Lord is sown equally, but according to the variety of the soil, some is wasted, and some increases to thirty-fold, or sixty-fold, or an hundred-fold.”—
p. 157.

“ That a man has free will to believe or not

to believe, in Deuteronomy, 'I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live (e).' Also in Isaiah, 'If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it (f).' Also in St. Luke's Gospel, 'The kingdom of God is within you' (g)."—p. 319.

LACTANTIUS—A. D. 306.

Dufresnoy's Edition.

"BUT because God is merciful and kind towards his creatures, he sent him (Christ) to those very persons whom he hated, that the way of salvation might not be for ever shut against them; but that he might give them a free power to follow God, that they might obtain the reward of life, if they did follow him, which many of them do, and have done: and that through their own fault they might incur the punishment of death, if they should reject their King. Therefore he ordered him to be born again among them, and of their seed, lest if he had been a stranger, they might out of their law have set up a reasonable pretence

(e) Deut. c. 30. v. 19. (f) Is. c. 1. v. 19, 20.

(g) Luke, c. 17. v. 21.

pretence for not receiving him; and at the same time that there might be no nation upon earth, to whom the hope of immortality was denied."—Vol. 1. p. 299.

"We of every sex, race, and age, enter upon this heavenly journey, because God, who is the guide of this way, denies immortality to no human being who is born into the world."—Vol. 1. p. 437.

EUSEBIUS—A. D. 315.

Præp. Evang.—Paris, 1628.

"So that it must be altogether acknowledged, that we have liberty, and the free-will of a rational and intelligent nature."—p. 245.

"The Creator of all things has impressed a natural law upon the soul of every man, as an assistant and ally in his conduct, pointing out to him the right way by this law; but, by the free liberty with which he is endowed, making the choice of what is best worthy of praise and acceptance, and of greater rewards, on account of his good conduct, because he has acted rightly, not by force, but from his own free-will, when he had it in his power to act otherwise. As, again, making him who chooses what is worst, deserving of blame and punishment, as having by his own motion neglected the natural law, and becoming

344 *Quotations from the Fathers*, [CHAP. V.
the origin and fountain of wickedness, and mis-
using himself, not from any extraneous necessity,
but from free-will and judgement. The fault is
in him who chooses, not in God. For God has
not made nature or the substance of the soul
bad; for he who is good can make nothing but
what is good. Every thing is good which is
according to nature. Every rational soul has
naturally a good free-will, formed for the choice
of what is good. But when a man acts wrongly,
nature is not to be blamed; for what is wrong,
takes place not according to nature, but contrary
to nature, it being the work of choice, and not of
nature. For when a person who had the power
of choosing what is good, did not choose it, but
voluntarily turned away from what is best, pur-
suing what was worst; what room for escape could
be left to him who is become the cause of his own
internal disease, having neglected the innate law,
as it were his Saviour and Physician?"—p. 250.

ATHANASIUS—A. D. 326.

Benedictine Edition.

“ For the knowledge, and accurate compre-
hension of the way of truth, we have need of
nothing but ourselves. Not, as God is above all
things, so is the way which leads to these things
remote,

remote, or extraneous to ourselves, but it is in ourselves, and it is possible to find its beginning of ourselves."—Vol. 1. p. 29.

Speaking of Christ being born of the Virgin Mary, he says, "Having thus taken a body from our race, because all men were subject to the corruption of death, giving it to death for all men, he offered it to the Father; doing this mercifully; that all men, as it were dying in him, the law respecting the corruption of man, might be abolished."—Vol. 1. p. 54.

"It was necessary that what was due from all should be paid; for death was a debt due from all, as I have before mentioned. For this cause principally he came; and on this account, after proof by deeds concerning his divinity, he offered a sacrifice for all, delivering up his temple to death instead of all, that he might make all released and free from the old transgression."—Vol. 1. p. 64.

"He took a body for the salvation of all men, and instructed the world concerning the Father, and abolished death, and gave incorruption to all men by the promise of the resurrection."—Vol. 1. p. 75.

"By his death salvation came to all, and every creature was ransomed. He is the life of all, even he, who like a sheep gave up his own
body

346 *Quotations from the Fathers*, [CHAP. V.
body to death, as a ransom for the salvation of
all."—Vol. 1. p. 79.—There are many more
passages in the same treatise to the same effect.

"He suffers no where else, nor is he crucified
at any other place, but at Calvary, which the
teachers of the Hebrews say was the burial place
of Adam. For it was necessary that the
Lord, being willing to renew the first Adam,
should suffer in that place, that, expiating his sin,
he might take away sin from all the race."—
Vol. 3. p. 90.

CYRIL OF JERUSALEM—A. D. 348.

Benedictine Edition.

" 'ALL things work together for good to them
that love God (*h*). ' For God is abundant in
doing good ; but he expects the sincere free-will
of every one. Therefore the Apostle added, say-
ing, ' to them who are called according to his
purpose.' The existence of a sincere purpose
makes you called : for if you have your body here,
and not your mind, it profiteth nothing."—p. 2.

"God requires nothing else of us but a good
will. Do not say, how are my sins blotted out?
I say to you, by willing, by believing. What can
be more concise than this? But if your lips de-
clare

(*h*) Rom. c. 8. v. 28.

clare a willingness, and your heart does not, he who judges, knows the heart. From this day therefore cease from every evil work. Let not your tongue utter irreverent words; let not your eyes sin: let not your thoughts wander about vain things."—p. 6.

"It belongs to me to speak, to you to give attention, to God to make perfect. Let us strengthen our minds, let us brace up our soul, let us prepare our heart. The race is for life; the hope is for everlasting things. God (who knows our hearts, and discerns who is sincere and who is a hypocrite) is able to preserve the sincere, and to make the hypocrite faithful. For God is able to make even the unbeliever a believer, if he will but give his heart."—p. 13.

"Have, O man, a sincere soul, on account of him who searcheth the heart and the reins (*i*). For as those who are about to enlist soldiers, examine the ages and persons of those whom they enlist, so the Lord also in choosing souls for his service, examines the will, and if any one has a concealed hypocrisy, he immediately rejects him as unfit for true service. But if he finds a person worthy, he readily gives him grace. He does not give that which is holy to the dogs (*k*).
But

(*i*) Ps. 7. v. 9.

(*k*) Matt. c. 7. v. 6.

But where he sees a good conscience, there he gives the wonderful seal of salvation, at which the devils tremble, and which the angels acknowledge; so that the former being driven away, fly from it, but the latter embrace it as their own. Those therefore who receive this spiritual and saving seal, have need also of their own free choice; for as a writing-pen, or a weapon, has need of one to act with it, so grace also has need of those who believe. You receive not a corruptible, but a spiritual armour. You are afterwards planted into an intellectual Paradise. You receive a new name which you had not before. Before this you were a Catechumen; now you shall be called one of the faithful (*1*). You are then transplanted into intellectual olives, being engrafted from a wild olive into a fruitful one, from sin unto righteousness, from filthiness unto purity. You are made partaker of the holy vine; and if you remain in the vine, you will grow like a fruitful branch; but if you do not remain, you will be consumed with fire. Let us then bring forth fruit worthily. For, God forbid that it should happen to us as it did to the barren fig-tree, that Christ when he comes should even now curse us for our barrenness. But may every one of us
say,

(1) That is, after baptism.

say, 'I am like a green olive-tree in the house of God, my trust is in the tender mercy of God for ever and ever (*m*);' an olive-tree not the object of sense, but intellectual, bearing light. It belongs therefore to him to plant and to water, but to you to bring forth fruit. It belongs to God to give grace, but to you to receive and to preserve it. Do not therefore despise the grace, because it is given freely, but having received it, preserve it with reverence."—p. 17.

"Obey therefore, O children of righteousness, John exhorting and saying, 'Make straight the way of the Lord (*n*).' Take away all impediments, and stumbling-blocks, that you may go straight to eternal life. Prepare the vessels of your soul pure, through a sincere faith for the reception of the Holy Spirit. Begin to wash your garments, through repentance, that being called into the bride-chamber, you may be found pure. For the Bridegroom calls all indiscriminately, since grace is abundant, and the loud voice of the heralds collects all together. But he himself afterwards makes a distinction between those who have entered into the typical marriage. God forbid that any one of those whose names have been enrolled, should now be thus addressed,—
'Friend, how camest thou in hither, not having a wedding-

(*m*) Ps. 52. v. 8.(*n*) John, c. 1. v. 23.

wedding-garment (o) ?' But may you all be thus addressed—' Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord (p).' For hitherto you stood without the gate. But you may all say, 'The king hath brought me into his chambers (q).' 'Let my soul rejoice in the Lord; for he hath clothed me with the garments of salvation, and with the robes of gladness; as a bridegroom he hath placed a tiara on my head, and as a bride he hath decked me with ornaments (r).' That the soul of every one of you may be found 'not having spot or wrinkle, or any such thing (s).' I do not say before you receive grace (for how could that be, you who are called for the remission of sins), but that after grace is given, your conscience, being found without condemnation, may concur with grace."—p. 39.

"The worship of God consists of these two parts, pious doctrine and good works. Neither are doctrines without good works acceptable to God, nor does he accept works unless they be united with pious doctrines. For what advantage is there in rightly knowing the doctrines concern-

(o) Matt. c. 22. v. 12. (p) Matt. c. 25. v. 21.

(q) Song of Solomon, c. 1. v. 4.

(r) Is. c. 61. v. 10. (s) Eph. c. 5. v. 27.

ing God, if you be shamefully guilty of fornication? Again, what good is there in being properly chaste, and impiously blasphemous? The knowledge of doctrines is therefore an acquisition of the greatest importance, and there is need of a sober and watchful mind; since many spoil others through philosophy and vain deceit."—p. 52.

"After the knowledge of this venerable, glorious, and holy faith, next know also yourself, what you are, that you are formed a man, consisting of two parts, soul and body; and, as was just now observed, that the same God is Creator both of soul and body. And know that you have a soul endowed with free-will, the most excellent work of God, after the image (*κατ' εἰκονα*) of him who made it immortal, through God who made it immortal, a living substance, rational, incorruptible through him who bestowed these qualities upon it, having power to do what it will. Learn also this, that the soul before it came into this world, committed no sin, but having come sinless, we now sin through our free-will. Listen not to any one who puts a bad interpretation upon this passage, 'If I do that which I would not (*τ*);' but remember him who says, 'If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured

352 , *Quotations from the Fathers*, [CHAP. V.
 devoured with the sword,' &c. (u). And, again,
 'As ye have yielded your members servants to
 uncleanness and to iniquity, unto iniquity; even
 so now yield your members servants to righteous-
 ness, unto holiness (v).' And remember the
 scripture which says, 'As they did not like to
 retain God in their knowledge (y):' And 'that
 which may be known of God, is manifest in
 them (z):' 'Their eyes have they closed (a):'
 And again remember how God complains and
 says, 'I had planted thee a noble vine, wholly
 a right seed: how then art thou turned into the
 degenerate plant of a strange vine unto me (b).'
 The soul has free-will: the devil in-
 deed may suggest, but he has not also power to
 compel contrary to the will. He suggests the
 thought of fornication; if you be willing, you ac-
 cept it; if unwilling, you do not accept it. For
 if you committed fornication by necessity, why
 did God prepare hell? If you acted justly by
 nature, and not according to your own free choice,
 why did God prepare unutterable rewards?"—
 p. 60.

"Abraham was justified not by works only,
 but by faith also. For he did many things rightly,
 but

(u) Isa. c. I. v. 19, 20.

(y) Rom. c. I. v. 28.

(a) Matt. c. 13. v. 15.

(*) Rom. c. 6. v. 19.

(z) Rom. c. I. v. 19.

(b) Jer. c. 2. v. 21.

but he was never called the Friend of God, except after he had believed. And every work of his was made perfect according to faith. Through faith he left his parents, through faith he left his native country, his place of residence, and his home. As therefore he was justified, be ye also justified."—p. 74.

"Even if you have no faith, or have but little faith, the Lord is merciful and assists you, if you repent. Only say yourself, with a proper feeling, 'Lord, I believe; help thou mine unbelief(c).' If you think that you believe, but have not yet the perfection of faith, you must say with the Apostles, 'Lord, increase our faith(d).' For you have something from yourself, but you receive much from him."—p. 76.

"Does not Jesus himself say, 'For this cause speak I to them in parables; that seeing they might not see(e)'; Did he wish them not to see, because he hated them? or because they were unworthy, since 'they closed their own eyes(f)'? For where there is voluntary wickedness, there too is withholding of grace: 'For unto every one that hath, shall be given; but from him that hath not,

(c) Mark, c. 9. v. 24.

(d) Luke, c. 17. v. 5.

(e) Luke, c. 8. v. 10.

(f) Matt. c. 13. v. 15.

354 *Quotations from the Fathers*, [CHAP. V.
not, shall be taken away even that which he
seemeth to have' (g)."—p. 105.

"The glory of the Cross enlightened those
who were blind through ignorance, loosed all who
were bound by their sins, and redeemed the whole
human race. And wonder not that the whole
world was redeemed; for it was not a mere man,
but the only-begotten Son of God who died for
that purpose. The sin indeed of one man, Adam,
was able to bring death upon the world. 'But
if by the offence of one man, death reigned over
the world (h),' how shall not life rather reign by
the righteousness of one? And if by the eating
of the tree they were cast out of Paradise, shall
not those who believe, more easily enter into Para-
dise through the tree of Jesus? If the first man,
formed out of the earth, brought universal death,
does not he who formed him out of the earth,
being himself the life (i), bring everlasting life?"
p. 183.

"Since death came by one man, life also came
by one man; by one man, namely the Saviour,
who voluntarily submitted to death. For re-
member what he said, 'I have power to lay
down my life, and I have power to take it
again.'

(g) Luke, c. 8. v. 18. (h) Rom. c. 5. v. 17.

(i) John, c. 14. v. 6.

again (k).’ But he endured these things, having come for the salvation of all men.”—p. 196.

HILARY—A. D. 354.

Benedict. Edit.

“ God, not because he wanted his assistance in any thing, but because he is good, created man to be a partaker of his blessedness, and formed him a rational animal with life and sense, for the purpose of bestowing his eternity upon him. And this is absolutely understood from his words ; ‘ And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, with all thy heart, and with all thy soul ; to keep the commandments of thy Lord, and his statutes which I command thee this day for thy good (l) ?’ God requires no obedience of us but that of innocence, and religion, and faith. He requires that he may be beloved by us, not himself deriving any advantage from our love of him, but ourselves, who love him, being benefited by this love. For he requires to be beloved and obeyed for our good, that we may be thought worthy of the gift of his blessedness, and his goodness, through the merit of his love and obedience. But the use of goodness, like the brightness of the sun, or the light

(k) John, c. 10. v. 18. (l) Deut. c. 10. v. 12, 13.

light of fire, or the smell of juices, does not profit the giver, but him who uses it. What, therefore, we are, is rather our own gain, than his who formed us what we are; because God, not grudging his own eternal goodness, takes us into the perception and use of his own blessed goodness. But he who is perfect and good used his goodness towards us, and his blessedness, not without reason and method. For he permitted to every one of us the liberty of life and sense, not fixing necessity either way, so that the law should compel every one to be by nature good or bad; but he who had benevolently created us to enjoy his blessedness, appointed us a qualification for it, through the merit of an innocent and honest life. For what honour and reward could the necessity of goodness deserve, when a certain force, interwoven in our nature, would not suffer us to be bad? Goodness therefore is permitted to the will; that the will of goodness might obtain to itself a reward; and that there might be a gain and enjoyment of this eternal blessedness from merit, and not an indiscriminate necessity by law. And though he invited us to the will of goodness, that is, to live well and honestly, by the hope of deserving and experiencing his goodness, yet he added a punishment for shunning and despising it; so that when he had left us a liberty

of will to deserve goodness, because a necessity of nature did not admit of desert, the terror of punishment threatened on the other hand proved this very liberty. And thus liberty was permitted for the deserving of reward, with a due regard to equity and justice; and the power of liberty is, through the goodness of God, restrained by the fear communicated to us; that the hope of deserving might admonish us to a good will, and the punishment of appointed revenge might dissuade us from a bad will."—p. 34.

“ ‘My trust is in the tender mercy of God for ever and ever (m).’ For even those very works of righteousness will not be sufficient for the deserving of perfect bliss, unless the mercy of God also does not consider the faults of human changes and motions in this will of righteousness. Hence that saying of the Prophet, ‘Thy loving kindness is better than the life itself (n).’ Because although the life of just men is to be proved through the working of righteousness, yet it will obtain more merit through the mercy of God. For after this life, it is profitable to eternal life, and the mercy of God so far rewards the working of righteousness, that, compassionating the will of righteousness, it grants that every just person should

(m) Ps. 52. v. 9.

(n) Ps. 63. v. 4.

should be partaker of his eternity also. Therefore the trust in his tender mercy is for ever and ever; but the confession only in this life, not for ever and ever. For the confession of sins is only during this life, while every one is left to his own will, and has the power of confession through the permission of life. For when we depart out of this life, we depart at the same time from the right of will. For then according to the merit of the past will, the law already fixed, either of rest or of punishment, receives the will of those who depart out of the body. And that the will at that time is not free, but necessary, the Prophet shews when he says, 'I have no will in those days (o).' For when the liberty of the will ceases, the effect also of the will, if there be any, will cease. For the rich man, wishing to pass to Abraham, is not allowed, because of the gulf which is between them, when however he might have been in Abraham's bosom by the liberty of his will." p. 81.

—Here it is expressly declared, that a person, who in Scripture is represented as suffering punishment in the world to come, had it in his power to avoid that punishment; which is utterly irreconcilable

(o) "Non occurrit nobis unde hunc locum eruerit Hilarius, nisi forte, Mal. i. 10. pro ἐν ᾧ μὴ, legerit, ἐν ἡμέραις." Note in Bened. Ed.

irreconcilable with Calvin's doctrine of predestination.

“ ‘ The ungodly are froward even from their mothers womb : as soon as they are born, they go astray, and speak lies (*p*).’ Thus Esau was froward from his mother's womb, when it is announced that the elder shall serve the younger, even before he was born ; God not being ignorant of the future will, when the speaking of lies, and error of life, are from the mother's womb ; he himself rather knowing this, than any one being born to the necessity and nature of sin. And that it might not be possible to impute the fault to their origin, he reproaches them with the crime of previously hardening their will against obedience : ‘ They are as venomous as the poison of a serpent, even like the deaf adder that stoppeth her ears ; which refuseth to hear the voice of the charmer, charm he never so wisely (*q*).’ The excuse of a certain natural necessity in crimes is not admitted. For the serpent might have been innocent, who himself stops his ears that they may be deaf.”—p. 123.

“ ‘ His eyes behold the people (*r*).’ For the face of God is turned away from every one who
continues

(*p*) Ps. 58. v. 3.

(*q*) Ps. 58. v. 4. 5.

(*r*) Ps. 66. v. 6.

continues in sin. For this turning of God is signified as being without change; not that he turns this way or that, like a bodily substance, but that always remaining uniformly the same, he affords or does not afford his assistance, according to the difference of merit."—p. 178.

"Faith is the duty of the soul and heart, and is a thing of the internal will."—p. 182.

"There is not any necessity of sin in the nature of men, but the practice of sin arises from the desire of the will, and the pleasure of vice."—p. 219.

"But perhaps some one, through this religious modesty of the Prophet, will dare to say thus impiously; If, says he, all things are from God, then human ignorance is free from blame, because it can obtain nothing but what it receives, as given by God. And in the first place this is an impious sentiment, that a person should think he does not obtain those things which belong to believers, because he is not indulged with them by God. But the Prophet has removed all occasion of this impious excuse. For, first, when a person prays, he has performed a duty suitable to his weakness; then he has connected the exertions of human devotion, with the gifts of God. For when he says, 'Teach me, O Lord, the way

of thy statutes (*s*),’ he shews; by the humility of his prayer, what belongs to God. But when he subjoined, ‘ And I shall keep it unto the end,’ he declared the duty of his devotion. And in other things also he has bound both together by a mutual connexion, when he requested to be led into the path, and when he himself wished for it. For he placed with honour those things first which are from God, and then he added those things which are of man, with a confession of humility and duty. He prays therefore God to give. The beginning therefore is from ourselves, when we pray that the gift may be from him: then, because it is his gift in consequence of our beginning, it is again our act that it is sought, and obtained, and that it continues.”—p. 275.

“ Although a perfect understanding is from God, yet we must begin from ourselves, that we may be able to deserve perfect understanding. For all things are shut up by God to those who do not begin of themselves.”—p. 320.

“ Lest what is often wont to be said by many persons should have some authority of reason, who assert, that it is the peculiar gift of God, that any one is conversant in the things and works of God, excusing their own infidelity, because they remain faithless from the want of God’s good will towards

towards them; perseverance in faith is indeed the gift of God, but the beginning is from ourselves. And our will ought to have this property from itself, namely, that it exerts itself. God will give increase to the beginning, because our weakness does not obtain consummation of itself; yet the merit of obtaining consummation is from the beginning of the will. Therefore the Prophet thus concluded the Psalm, ‘I have applied my heart to fulfil thy statutes alway; even unto the end (t).’ He himself applies his heart, and turns it from the sins of human nature to the obedience of God. Nature, indeed, and the origin of the flesh, detained him: but will and religion apply his heart to the works of the statutes, from that in which he would have remained from the fault of his origin. And he applies his heart at every moment of his life; not at some definite time, but at every period of his life.”—p. 328.

“Human weakness is incompetent to obtain any thing of itself; and this only is the duty of its nature, that it should be willing to begin to form itself into the family of God. It belongs to the mercy of God to assist those who are willing, to confirm those who begin, to receive those who come. But the beginning is from ourselves, that he may perfect it.”—p. 339.

“ ‘ Let

(t) Ps. 119. v. 8. pt. 14.

“ ‘ Let thine hand help me ; for I have chosen thy commandments (*u*).’ While some choose the glory of this world, while others worship the elements and dæmons, while others desire earthly riches, this holy person chose the commandments of God. But he chose, not from natural necessity, but from a pious will ; because to every one is offered the way of living which he shall prefer, and every one has the liberty of desiring, and of acting. And on that account the choice of every one will be punished or rewarded.”—p. 366.

“ He is good in whom we hope ; and hope is to be placed in him, because he is merciful, because there is abundant redemption with him, for he redeemed all mankind from all their iniquities (*redemit ab omnibus iniquitatibus suis universos*).”—p. 442.

“ Righteousness has this modesty, that whatever bliss it hopes for, it should ask it rather from the bounty (*magnificentia*) of God (because it is worthy of God to give blessed and eternal and good things) than from its own merit. But nevertheless, in preferring the honour and mercy of God, it did not exclude the merit of deserving it, from itself.”—p. 550.

“ ‘ Many will say to me in that day, have we not

364 *Quotations from the Fathers*, [CHAP. V.
 not prophesied in thy name(*x*)?' And what follows? Even now he condemns the deceit of false prophets, and the pretences of hypocrites, who assume to themselves glory from the power of the Word, in the prophecy of learning, and the casting out of devils, and other mighty works of that kind; and hence they promise themselves the kingdom of heaven. As if any of those things are their own, which they say or do, and the power of God when invoked does not do them all Therefore that blessed eternity is to be claimed from our own qualifications; and something is to be done from ourselves, that we may will that which is good, and avoid all evil, and obey heavenly precepts with all our disposition; and by such duties become known to God, and do what he wills, rather than glory in his power."—p. 639.

"The Son gives the honour received from the Father to all those who are about to believe in him, not the will: if that were given, faith would have no reward, since the necessity of a fixed will would produce faith in us."—p. 953.

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 EPIPHANIUS—A. D. 368.

Petavius's Edition—A. D. 1682.

"ALTHOUGH Scripture declared, that Christ would be crucified, and although divine Scripture
 mentioned

(*x*) Matt. c. 7. v. 22.

mentioned the sins which would be committed by us in the latter days, yet no one of us who commit sin can find an excuse, by producing the testimony of Scripture, foretelling that these things would happen. For we do not those things because Scripture foretold them; but Scripture foretold them, because we were about to do them, through the foreknowledge of God."—p. 281.

"How does he seem to retain the freedom of his will in this world? For to believe or not to believe is in our own power. But where it is in our power to believe or not to believe, it is in our power to act rightly or to sin; to do good or to do evil."—p. 575.

BASIL—A. D. 370.

Benedictine Edition.

"THESE things are in our own power, as, to subdue the passions, or to indulge in pleasures; as, to restrain anger, or to attack him who provokes us; to speak truth or falsehood; to be meek and gentle, or proud and overbearing. Do not then seek the origin of those things of which you are yourself the master from any other quarter; but know that that which is in itself evil derived its origin from voluntary lapses." For if it had been involuntary, and not in our own power,
those

those who act unjustly would not have had so great fear of the laws hanging over them.”—Vol. 1. p. 16.

“ They attribute to the heavenly bodies the causes of those things which depend upon every one’s choice, I mean the habits of virtue or vice.” Vol 1. p. 56.

“ If the origin of vicious and virtuous actions be not in ourselves, but there is an innate necessity, there is no need of legislators to prescribe what we are to do and what we are to avoid ; there is no need of judges to honour virtue and to punish wickedness. For it is not the injustice of the thief or of the murderer, who could not restrain his hand even if he would, because of the insuperable necessity which urges him to the actions.”—Vol. 1. p. 56.

“ There are virtues belonging to us according to nature, with which the soul is familiar, not from instruction of men, but from Nature herself. For as no reasoning teaches us to hate illness, but we have a spontaneous dislike of the things which give us pain, so there is in the soul a certain untaught declination from evil.”—Vol 1. p. 83.

“ The Lord will take away strength from a sinful people, but he gives strength to those who act justly. ‘For unto every one that hath, shall be given;

given (*y*);' but he who is enabled to do good works becomes worthy of a blessing from God."

Vol. 1. p. 123.

"God by his own will gives life to every one; but every one treasures up for himself wrath, in the day of wrath, and of revelation, and of the just judgement of God."—Vol. 1. p. 127.

"It is not difficult for us, if we be willing, to love righteousness, and to hate injustice. For God has suitably given every faculty to the rational soul, as of love, so likewise of hatred, that, being directed by reason, we may love virtue and hate wickedness."—Vol. 1. p. 166.

"It is impossible that we should be capable of divine grace, if we have not expelled the wicked passions which took possession of our souls."—Vol. 1. p. 196.

"What then does he say? That secretly within every one of us a certain balance is provided by our Creator, by which we may discriminate the nature of things. 'I have set before thee life and good; death and evil (*z*);' two natures opposite to each other. Weigh then in your own private tribunal; consider accurately, which is more profitable for you, whether to choose pleasure for a time, and through it to have everlasting death; or choosing affliction in the exercise of virtue,

(*y*) Matt. c. 25. v. 29. (*z*) Deut. c. 30. v. 15.

368 *Quotations from the Fathers*, [CHAP. V.
 virtue, to be introduced by it to everlasting enjoyment. Men are liars, having corrupt judgements in their minds, whom the Prophet pities, saying, 'Woe unto them that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter(a).' Present things, says a person, are within my reach, but who knows what will be hereafter? You weigh things ill in preferring bad things to good, vain things to true, temporal things to eternal, in choosing transitory pleasure, rather than continued and endless joys. The sons of men are deceitful in the balance of injustice. They injure first themselves, then their neighbours; being bad counsellors to themselves in their own conduct, and a miserable example to others. You will not be allowed to say in the day of judgement, I did not know what was good. You are furnished with your own balance, which affords you a sufficient discrimination between good and evil. Bodily weights are estimated by scales; but what is eligible in life, we discern by the free-will of our minds, which is called a balance, because it is capable of inclining either way."—Vol. 1. p. 197.

"Every rational creature is capable of virtue, and of vice."—Vol. 1. p. 297.

"Animals are created with a natural formation

(a) Is. c. 5. v. 20.

tion suited to them, and they enter upon life provided with limbs, but they become diseased when perverted to an unnatural use. For they lose their health either through a bad diet, or from any other cause which brings on illness. Therefore God made the body, but not illness. And so God made the soul, but not sin; but the soul became disordered when turned from its natural state. What then was its chief good? An adherence to God, and union with him through love; failing in which, it became disordered with various infirmities. But why was it at all capable of evil? Because of its free-will, which is particularly suited to a rational nature. For being exempt from all necessity, and enjoying a free-will from its Creator, being made in the image of God, it understands what is good, and knows the enjoyment of it; and while it continues in the contemplation of what is good, and the enjoyment of intellectual things, it has power to preserve its life, agreeably to nature; but it has also a power to decline from what is good."—Vol. 2. p. 78.

"You well know, that both our good will towards you, and the co-operation of God, depend upon your own wills, which being directed to that which is right, God will be present with you as an assistant, whether called upon or not." Vol. 3. p. 432.

"Above all things I exhort you to remember the faith of the Fathers, and not to be shaken by those who would disturb you in your retreat; knowing that neither correctness of life of itself, unless enlightened by faith towards God, is profitable, nor that a right confession of faith without good works will be able to recommend you to the Lord; but both must concur, that the man of God may be perfect, and that our life may not be defective in any respect: for the faith which saves us, as the Apostle says, worketh by love (*b*)."

Vol. 3. p. 433.

"We exhort you to remember the Lord, and having always before your eyes your departure out of this world, so to regulate your life, of which you must give an account to an infallible Judge, that you may have confidence in good works, before him who will reveal the secrets of your hearts, in the day of his visitation."—Vol. 3. p. 434.

GREGORY OF NAZIANZUM—A. D. 370.

Paris Edition—A. D. 1630.

"How great ought the contest to be considered by us, the salvation of whose blessed and immortal souls is at stake, which will be eternally punished

(*b*) Gal. c. 5. v. 6.

CHAP. V.] *opposed to the Tenets of Calvinism.* 371
punished or commended, for vice or virtue."—
Vol. 1. p. 13.

Speaking of the sufferings of Christ, he says,
" By which we were created anew, not, one man
and not another, but all who partook of the same
Adam, and were deceived by the serpent, and by
sin were made subject to death, and were saved
again by the heavenly Adam, and were restored
to the tree of life, from whence we had fallen by
the tree of dishonour."—Vol. 1. p. 436.

" As works are not accepted without faith,
as many do what is right for the sake of glory,
or from natural disposition, so faith without
works is dead. And let no one deceive you by
the vain reasoning of those, who readily grant
every thing for the single purpose of adopting
impious doctrines, and propose a trifling reward
for a trifling thing. Shew therefore faith by
works, the produce of your soul, if we have not
sown in vain."—Vol. 1. p. 476.

" When you hear ' Those to whom it is given,'
add, It is given to those who are called, and who
are so disposed. For when you hear, ' It is not
of him that willeth, nor of him that runneth, but
of God that sheweth mercy (c), ' I advise you to
suppose the same thing. For because there are
some so proud of their virtue, as to attribute
every

(c) Rom. c. 9. v. 16.

every thing to themselves, and nothing to Him who made them, and gave them wisdom, and is the author of good, this expression teaches them that a right will stands in need of assistance from God; or rather the very desire of what is right is something divine, and the gift of the mercy of God. For we have need both of power over ourselves, and of salvation from God. Therefore, says he, It is not of him that willeth, that is, not of him only that willeth, nor of him only that runneth, but of God that sheweth mercy. Since the will itself is from God, he with reason attributes every thing to God. However much you run, however much you contend, you stand in need of him who gives the crown. 'Except the Lord build the house, their labour is but lost that build it: except the Lord keep the city, the watchman waketh but in vain(d).' I know, says he, that the race is not to the swift, nor the battle to the strong; nor is the victory to those who fight, nor the harbour to those who sail well: but it is of God both to work the victory, and to preserve the vessel into port. And what I have said and explained in another place, it may be necessary to add to what has been now mentioned, that I may impart my riches to you. The mother of the sons of Zebedee asked Jesus that one might

might sit on his right hand, and the other on his left : but what did our Saviour answer ? First he asks, whether they can drink of the cup of which he was about to drink. And when they declared that they could, the Saviour admitted it ; for he knew that they too were perfected by it, or rather that they would be perfected : What does he say further ? They shall indeed drink of the cup ; but to sit on my right hand, and on my left, this is not mine to give ; but those to whom it is given. Is then your guide, the understanding, nothing ? Is labour nothing ? Is reason nothing ? Is philosophy nothing ? Is fasting nothing ? Is watching nothing ? Lying on the ground ? Shedding rivers of tears ? Are these things nothing ? But is Jeremiah sanctified, and are others froward from their mothers womb by a certain casting of lots ? I fear lest this absurd idea should be adopted, as if the soul had existed in some other place, and, afterwards, was united to this body ; some receiving the gift of prophecy according to its conduct there, and those who had lived wickedly being condemned. But, since this hypothesis is very absurd, and not agreeable to the doctrine of the Church (for let others sport about these opinions, but such sporting is not safe for us) ; to the expression also in this place, ‘ To whom it is given,’ add, who are willing ; who have not only received

that qualification from the Father, but have also given it to themselves. The good derived from nature has no claim to acceptance; but that which proceeds from free-will is deserving of praise. What merit has fire in burning? For the burning comes from nature. What merit has water in descending? For this it has from the Creator. What merit has snow in being cold? Or, the sun in shining? For it shines whether it will or not. Give me a virtuous will. Give me the becoming spiritual, from being carnal; the being raised by reason, from being depressed by the weight of the flesh; the being found heavenly, from having been low-minded; the appearing superior to the flesh, after having been bound to the flesh."—Vol. 1. p. 504.

"This is the grace and power of baptism; not bringing a deluge upon the world, as formerly, but purifying every one from his sins, and entirely removing the obstructions or spots which are caused by wickedness. To speak in few words, we are to consider the power of baptism as a contract with God for a second life, and a more pure conversation. *there being no second regeneration.*"—Vol. 1. p. 641.

"Upon this foundation of doctrines build good works, since faith without works is dead; as are works without faith."—Vol. 1. p. 672.

GREGORY OF NYSSA.

Paris Edit.—1638.

“LET any one consider, how great is the facility to what is bad, gliding into sin spontaneously without any effort. For that any one should become wicked, depends solely upon choice; and the will is often sufficient for the completion of wickedness.”—Vol. 2. p. 304.

“‘The Lord came to seek and to save that which was lost(e).’ But not the body was lost, but the whole man, consisting also of soul. And to speak more truly, the soul was lost before the body. For disobedience is the sin of the will, not of the body. But will is the property of the soul, from which every calamity of nature had its beginning.”—Vol. 2. p. 482.

“Since man was made in the likeness of God, and was blessed in being honoured with free-will (for to have power over himself, and to be subject to no master, is peculiar to the blessedness of God) to be forcibly impelled to any thing by necessity, would have deprived him of this dignity. For if voluntarily, according to the motion of free-will, they directed their human nature to any thing improper, and were driven from it forcibly and by necessity, such a proceeding would have taken away

(c) Luke, c. 19. v. 10.

B B 4

376 *Quotations from the Fathers*, [CHAP. V.
away from them the preeminent good, and would have deprived them of the honour of being like to God. For free-will is likeness to God. Therefore, that both power might remain to human nature, and that evil might be done away, the wisdom of God devised this mode, to suffer man to pursue those things which he wished; that having tasted the evils which he desired, and learnt by experience what exchange he had made, he might voluntarily return by his own desire to his former blessedness, shaking off from his nature every thing which disturbs the passions or is inconsistent with reason, as a burden."—Vol. 3. p. 634.

AMBROSE—A. D. 374.

Benedict. Edit.

"THE danger from what is external to us, is not greater than the danger from ourselves: The adversary is within, the author of error is within, shut up, I say, within ourselves. Consider your intention, explore the habit of your mind, keep a guard upon the thoughts and desires of your heart. You are the cause of your own wickedness; you lead yourself into vice, you stir up yourself to crimes: Why do you call in a foreign nature to excuse your failings? I wish you did not impel yourself; I wish you did not run head-

long; I wish you did not involve yourself either in immoderate desires, or indignation, or lusts, which keep us as it were entangled in nets. And it certainly is in our own power to moderate our desires, to curb anger, to restrain lusts; it is in our power also to indulge luxury, to foster our lusts, to inflame anger, or to listen to him who influences it, to be puffed up with pride, to be abandoned to cruelty rather than be repressed by humility, and love gentleness Those things are to be guarded against, which proceed from our own will, the sins of youth, and the irrational passions of the body. Let us not search without ourselves for the principles of those things, of which we are ourselves the masters; let us not impute to others, but acknowledge, those things which are properly our own. For we ought to ascribe to ourselves rather than to others the election of that evil, which we have in our own power not to do, unless our will consents."—Vol. 1. p. 18.

“The Lord Jesus came to save all sinners; it was right that he should shew his will even with respect to the ungodly; and therefore it was right that he should not pass over even him who was to betray him; that all might observe, that in the choice of his traitor, he displayed a sign that all were to be saved. Nor had either Adam
reason

reason to complain that he received the command, or Judas that he was chosen. For God did not impose upon the one the necessity of transgression, or upon the other that of treason; because both might have abstained from sin, if they had preserved that which they had received. Finally, he knew that all the Jews would not believe, and yet he said, I am not come except to the lost sheep of Israel. Therefore there is no fault in him who commands, but there is sin in him who transgresses. And as far as was in God, he shewed to all, that he desired to deliver all. I do not however say that he did not know that there would be transgression; nay, I assert, that he did know it."—Vol. 1. p. 161.

"He who according to expectation came for the salvation of all men, was born of a virgin for me, was offered up for me, tasted death for me, rose again for me. In whom all men were redeemed, all men rise again He saw that those who are diseased cannot be saved without a remedy, and therefore he afforded a medicine to the sick. Therefore he brought the assistance of health to all; so that whosoever shall perish, may ascribe the cause of his death to himself, who was unwilling to be cured when he had a remedy, by which he might have escaped, but that the manifest mercy of Christ towards all men may be proclaimed,

proclaimed, since they who perish, perish through their own negligence, but those who are saved, are delivered according to the sentence of Christ, 'who will have all men to be saved, and come unto the knowledge of the truth' (*f*)."—Vol. 1. p. 210.

"The law is twofold, natural and written; natural, in the heart; written, in tablets. Therefore, all are under the law, namely, the natural law. But it does not happen, that every one is a law to himself. But he is a law to himself, who spontaneously does those things which are of the law, and shews that the work of the law is written in his heart. You have the good things of the law, which however we ought not only to know or to hear cursorily, but also to do. For the hearers of the law are not just before God, but the doers of the law shall be justified."—Vol. 1. p. 423.

"We are not constrained to obedience by a servile necessity, but by free-will, whether we lean to virtue or are inclined to vice."—Vol. 1. p. 443.

"No one is under any obligation to commit a fault, unless he inclines to it from his own will."—Vol. 1. p. 447.

"God desires to be the cause of salvation to all, not of death: He repels no one, except him who

380 *Quotations from the Fathers*, [CHAP. V.
who chooses to withhold himself from his sight."
Vol. 1. p. 672.

"The Lord knows who are his. He wishes all to be his, whom he hath formed and created. I wish, O man, that you would not fly, and that you would not hide yourself from Christ. He even seeks those who fly, and wishes those who hide themselves not to perish; but he cries out 'Adam, where are you?' that is, O man where are you? I have placed you in light, you have sought out darkness."—Vol. 1. p. 865.

"Every soul is called to the grace of Christ, the word of God itself saying, If any one thirst, let him come unto me, and drink; to whom I shall give water, out of his belly shall flow rivers of living water (g)."—Vol. 1. p. 930.

"The mystical Sun of Righteousness is risen upon all, is come for all, has suffered for all, and has arisen again for all: he therefore suffered that he might take away the sin of the world. But, if any one does not believe in Christ, he defrauds himself of the general benefit, just as if any one should exclude the rays of the sun by shutting his windows."—Vol. 1. p. 1077.

"God says to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then

(g) John, c. 7. v. 37, 38.

then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (*h*).’ Perhaps you may say, we ought then neither to will, nor to run: but God is wont to desert those who are negligent; therefore this is not his meaning. But let us consider what he does mean; Perseverance is not of the man who willeth, or of him who runneth; for it is not in the power of man: but it is of God, who pitieth, that you may be able to complete what you have begun.”—Vol. 1. p. 1098.

“You see, because the power of God every where co-operates with the endeavours of man, that nobody can build a house without the Lord, nobody can keep a city without the Lord, nobody can begin any thing without the Lord.”—Vol. 1. p. 1309.

“We ought to advert to the mercy of God, because he condemns no one himself first, but every one is the author of his own punishment.” Vol. 1. p. 1394.

“The good Lord requires exertion, he supplies strength.”—Vol. 1. p. 1400.

“Faith has eternal life, because it is a good foundation; so likewise have good works, because a just man is proved both by words, and deeds. For if he be practiced in words, and idle
in

in works, he in fact exposes his own want of prudence; and it is a greater fault to know what to do, and not to have done what you knew ought to have been done. On the other hand also, to be active in works and without faith in disposition, is as if you were to erect a beautiful and lofty superstructure upon a faulty foundation: the more you build, the heavier is the fall; because good works cannot continue without the support of faith."—Vol. 2. p. 72.

In commenting upon our Saviour's answer to the request of the mother of Zebedee's children, 'To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father (*i*),' he observes, that "Christ added, 'for whom it is prepared,' that he might shew, that the Father is not wont to attend to petitions, but to merits, because God is no respecter of persons. Whence also the Apostle says, 'Whom he did foreknow, he also did predestinate (*k*);' for he did not predestinate before he foreknew; but he predestinated the rewards of those whose merits he foreknew."—Vol. 2. p. 565.

"All the divine gifts cannot be in every individual man. Every one receives that which he either desires, or deserves, according to his capacity."—Vol. 2. p. 663.

"In

(*i*) Matt. c. 20. v. 23. (*k*) Rom. c. 8. v. 29.

“ In the day of judgement, our works will either assist us, or, like a mill-stone, will sink us to the bottom.”—Vol. 2. p. 758.

JEROME—A. D. 393.

Benedict. Edit.

“ THE washing away of former sins, the grace of baptism, the secret doctrine, are not sufficient, unless we have works also.”—Vol. 2. p. 584.

“ Man, from the beginning of his condition, has God as an assistant; and since it was of his grace that he was created, and it is of his mercy that he subsists and lives, he can do no good work without him, who has so granted free-will, that he did not refuse his grace in any single work.”—Vol. 2. p. 696.

“ I saw that both the just man suffers many things here, and that the ungodly man has rule for his wickedness. But afterwards communing with my heart, and considering, I understood that God does not now judge separately and individually, but that he reserves judgement to a future time, that all may be judged equally, and then receive according to their will and their works.”—Vol. 2. p. 735.

Jerome, in commenting upon Eccl. c. 5. v. 6.
 ‘ Suffer not thy mouth to cause thy flesh to sin,’
 says,

says, "It appears to me that in this passage those are reprov'd, who complain of the sinfulness of the flesh, and say, that being compelled by the necessity of the body, they do those things which they are unwilling to do; according to the Apostle, 'The good that I would, I do not; but the evil which I would not, that I do (1)'. Do not, therefore, he says, seek vain excuses, and give occasion to your flesh to sin, and say, It is not I that sin, but the sin that dwells in my flesh."—Vol. 2. p. 743.

"The more we enquire, the more evident will our vanity be, and that words are superfluous, and that free-will is not taken away by the pre-science of God, but that in every effect there are antecedent causes."—Vol. 2. p. 748.

"Do not think that there are only good, or only bad things in the world, since this world consists of different things, contrary to each other, hot and cold, dry and moist, hard and soft, dark and light, bad and good. But God has done this, that wisdom may be displayed in choosing good, and avoiding evil, and that free-will may be left to man."—Vol. 2. p. 752.

"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth

(1) Rom. c. 7. v. 19.

mouth of the Lord hath spoken it (*m*):' he preserves free-will that either way there may be either punishment or reward, not from an antecedent decree of God, but according to the merit of every individual."—Vol. 3. p. 16.

"No seed is of itself bad, for God made all things good; but bad seed has arisen from those, who by their own will are bad, which happens by will, not by nature."—Vol. 3. p. 162.

"It is not sufficient to have the will of Faith, unless faith itself be confirmed by good works."—Vol. 3. p. 216.

"Let us ask those who assert that there are different natures, whether Babylon be of a good or of a bad nature. If they say, of a bad, which they would doubtless answer, how is it invited to repentance?" Then after quoting several passages from Isaiah xlvii. relating to the sins and punishment of Babylon, he says, "From whence it is evident, that they who are good by nature, become bad by will. Lastly, it is inferred, man has erred in himself, not by nature, but through the will."—Vol. 3. p. 346.

In commenting upon Isaiah xlix, he says, "All these things are said, that he might shew the free-will of man. For it belongs to God to call, and to us to believe; nor does it follow, if we do not believe,

(*m*) Is. c. i. v. 19, 20.

386 *Quotations from the Fathers*, [CHAP. V.,
believe, that God has not power; but he leaves
his power to our free-will, that the choice of
what is right may obtain a reward."—Vol. 3.
p. 351.

"At a suitable time he poured out his blood
for all; 'When all had gone out of the way, they
had together become unprofitable (*n*).' 'There
was not one that did good, no not one; so that
he tasted death for all, because all have sinned,
and come short of the glory of God (*o*).'—Vol. 3.
p. 379.

In commenting upon Isaiah lvii. he says, "A
question arises, how children are called the
children of perdition, in opposition to those who
maintain that there are different natures; the one
which is lost, and bad, and cannot be saved;
and the other good, which cannot perish. For if,
as they think, the sons of perdition be of a bad
nature, how is that found which was before lost?
Lastly, in the parable of the penitents, both the
sheep which was lost out of a hundred sheep, and
the piece of money which was lost out of ten pieces
of money, are found; and the lost son is found,
of whom the father said to the elder son, 'This
thy brother was dead, and is alive again; and
was lost, and is found (*p*).' For nothing is lost,
except

(*n*) Rom. c. 3. v. 12. (*o*) Rom. c. 3. v. 12. 23.

(*p*) Luke, c. 15. v. 32.

except what was before safe; and nothing dies, except what was before alive. Therefore those who are now called the sons of perdition or of iniquity, and of wickedness, have, through their own fault, forsaken the Lord, and from the sons of the Lord have begun to be the sons of perdition; this same Prophet saying ‘You have forsaken the Lord, you have provoked the Holy One of Israel unto anger’ (*q*).”—Vol. 3. p. 417.

“This they did from their own will, because the choice of good or evil rests with our own free-will.”—Vol. 3. p. 418.

“So that the gates of the church are always open, and are shut neither by day nor by night; that they are continually open to those who desire to be saved, that is, that an entrance is not denied to those who are willing to believe in it, in joy and in tribulation.”—Vol. 3. p. 451.

“He will save those who have received salvation, not by the merit of works, but by the love of God. ‘For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life’ (*r*).’ But if a reflecting reader should answer in silent thought, why are many not saved, if he himself saved them, and loved, and spared his own sons, and redeemed them with his own blood,

(*q*) Is. c. I. v. 4. (*r*) John, c. 3. v. 16.

blood, and raised and exalted those whom he took? A clear reason is assigned; they themselves did not believe, and they vexed his Holy Spirit. God therefore was willing to save those who wish to be saved; and he invited them to salvation, that the will might have a reward; but they were unwilling to believe."—Vol. 3. p. 468.

“ ‘A voice was heard upon the high places, weeping, and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings(s).’ God willingly receives the penitent, and meets the son wasted by want and in filthiness; and puts upon him his former robes, and gives glory to him when he returns, provided only he returns in weeping and lamentation. For by his own fault he made his way wicked, and forgot his Lord and Father; to whom he speaks in prophetic language, Return, ye backsliding children, whom therefore I call children, because, convinced of your sins, you return to your parent in weeping and lamentation. And when, says he, you shall return to the Lord, he shall heal all your contritions and backslidings, by which you had departed from the Lord, For though, through your own will you return to the Lord,
yet

(s) Jer. c. 3. v. 21, 22.

yet unless he shall draw you, and strengthen your desire by his support, you will not be able to be saved."—Vol. 3. p. 545.

"Through our own will we do not receive the word of God; and therefore it becomes a reproach to us, that what was given us for salvation, through our own fault, is converted into punishment."—Vol. 3. p. 560.

In commenting upon Jeremiah xviii. he says, "The Lord says to the Prophet, 'If the potter has power, of the same clay again to make a vessel which was marred, shall I not be able to do this in you who seem to have perished, as far as depended upon yourselves?' And that he might shew free-will, he says that he announces both evil and good to this or that nation or kingdom; but nevertheless, that the thing which he foretells does not happen, but that the contrary happens; so that both good befalls the wicked, if they repent; and evil befalls the good, if, after the promises are made, they turn unto sin. And this we say, not that God is ignorant that a nation or a kingdom will do this or that; but that he leaves man to his own will, that he may receive either rewards or punishments, according to his own will and his own merit. Nor does it follow that the whole of what will happen will be of man, but of his grace, who has given all things.

For the freedom of the will is so to be reserved, that the grace of the Giver may excel in all things, according to the saying of the Prophet, 'Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain (*t*).' 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy' (*u*)."—Vol. 3. p. 615.

In commenting upon Jeremiah xxi. which relates to the siege and capture of Jerusalem by Nebuchadnezzar, he says "Not that he was ignorant that the city of Jerusalem would be taken, but that free-will might be preserved to man; that they might seem to perish not from ignorance of what would happen, but from their own will. As our Saviour also knew that the Apostle would deny him, and that he should be crucified, which he had often foretold to the Apostles. Nevertheless he warned them, being willing to correct them to repentance; so that whatever they afterwards endured, happened to them from their own fault, and not from the severity of him who threatened."—Vol. 3. p. 626.

In commenting upon Jeremiah xxvi. 3. 'If so be they will hearken, and turn every man from his evil way;' he says, "The doubtful expression If so be, cannot suit the majesty of the Lord, but
'he

(*t*) Ps. 127. v. 1, 2. (*u*) Rom. c. 9. v. 16.

he speaks after our manner, (*sed nostro loquitur affectu*), that free-will may be preserved to man, lest from God's prescience, man should be compelled to do, or not to do, a thing, as by necessity. For a thing does not happen, because God knew it would happen; but because it would happen he knew it, being endowed with the prescience of the future."—Vol. 3. p. 653.

"And thou shalt say unto them, 'Thus saith the Lord God: And they, whether they will hear, or whether they will forbear, (for they are a rebellious house) yet shall know, that there hath been a prophet among them (*x*).' In like manner Jeremiah writes, 'If so be they will hearken, and turn every man from his evil way.' And in the Gospel, 'It may be they will reverence my Son (*y*).' But God speaks these things in the manner of a person doubting (*ambigentis affectu*) that he may point out the free-will of man; lest the foreknowledge of future evil or good should make that immutable which God knew would happen. For it is not necessary that we should do what he foreknew, because he knew it would happen; but because we were about to do it by our own free-will, he, as God, knew it would happen."—Vol. 3. p. 711.

" 'Have I any pleasure at all that the wicked
should

(*x*) Ezck. c. 2. v. 4, 5. (*y*) Luke, c. 20, v. 13.

should die? saith the Lord God: and not that he should return from his ways, and live (2)?' Therefore 'it is the will of God that all men should be saved, and come to the knowledge of the truth' (a)."—Vol. 3. p. 826.

"Because Nebuchadnezzar received a reward of his good work (b), we understand that even the heathen, if they shall do any thing good, are not passed over in the judgement of God without reward."—Vol. 3. p. 909.

If commenting upon Ezek. xxxiii. 7, &c. he says, "From which words we learn that a man though wicked and impious, may be saved from his impiety, if he will listen to the words of his master, and repent; and that a master incurs no less danger if he refuses to teach, either through fear of danger or despair of the sinner, while he is guilty of the blood of him, who might have been delivered and rescued from death, if he had not fallen through the silence of the master; and that free-will is preserved in both; while it depends upon the will of the master either to be silent, or to speak, and upon the will of the hearer either to attend, and to do, and to be saved, or to despise, and to perish through his contempt."—Vol. 3. p. 935.

"He

(2) Ezek. c. 18. v. 23. (d) 1 Tim. c. 2. v. 4.
(b) Ezek. c. 19.

“ He took the human body, and through sin destroyed sin; who is grieved for us, and bears our infirmities . . . for all the people of the earth, that is, for the whole human race. For he is the Saviour of all men, and chiefly of the faithful; and he is the propitiation for our sins, and not for ours only, but for the whole world.”—Vol. 3. p. 1044.

“ ‘Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man; but to eat with unwashed hands, defileth not a man (c):’ Evil thoughts, he says, proceed from the heart; and from this expression they may be refuted, who think that thoughts are sent by the devil, and do not arise from our own will. The devil may be the promoter and inflamer of bad thoughts; he cannot be the author of them.”—Vol. 4. part 1. p. 69.

“ The Son of Man came to give his life a ransom ‘for many (d),’ when he took the form of a servant, that he might shed his blood for the world. He did not say to give his soul a redemption for all, but for many, that is, for those who should be willing to believe.”—Vol. 4. part 1. p. 93.

“ He gave them free-will; he gave them the liberty

(c) Matt. c. 15. v. 19, 20. (d) Matt. c. 20. v. 28.

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 liberty of their own mind, and that every one
 might live, not under the absolute command of
 God, but under his own direction; that is, not by
 necessity, but by will, that there might be room
 for virtue, that we might be distinguished from
 other animals, while, after the example of God,
 it was permitted us to do what we will. Whence
 both the judgement against sinners is equitable,
 and a just reward is given to the holy or just."—
 Vol. 4. part 1. p. 151.

"God alone is incapable of sin; other beings,
 having free-will (in which respect man was made
 after the image and likeness of God), may turn
 their will either way."—Vol. 4. part 1. p. 159.

"What does that reasoning of the Apostle
 mean, in his Epistle to the Romans; 'What shall
 we say then? Is there unrighteousness with God?
 God forbid!' down to that passage where he
 says 'Except the God of Sabaoth had left us a
 seed, we had been as Sodoma, and been made
 like unto Gomorrha (e).' Indeed the whole
 Epistle to the Romans stands in need of explana-
 tion, and is involved in so great obscurities, that
 to understand it we have need of the Holy Ghost,
 who dictated these things by the Apostle: but
 particularly this passage, in which some, wishing
 to preserve the justice of God, say, that, from
 antecedent

(e) Rom. c. 9. v. 14—29.

antecedent causes, Jacob was chosen in the womb of Reberca, and Esau rejected (*f*): as Jeremiah, also, and John the Baptist, are chosen in the womb (*g*), and the Apostle Paul himself is predestinated to the Gospel before he is born. But nothing satisfies us, except what has the authority of the church, and what we do not scruple to say publicly in the church Let us therefore speak as well as we can, and, following the steps of the Apostle's will, let us not depart from his sentiments a point, or the breadth of a finger, as the saying is. He had wept above, and had called upon the Holy Spirit to witness his sorrow and conscience, that his brethren and kinsmen according to the flesh, that is, the Israelites, had not received the Son of God; 'to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises (*h*):' from whom also Christ himself was born according to the flesh of the Virgin Mary; and he is so tortured by the constant grief of heart, that he wishes himself to be accursed from Christ; that is, to perish alone, that all the nation of the Israelites might not perish. And because he had said this, he immediately foresaw a question which would be brought

(*f*) Gen. c. 25. (*g*) Jer. c. i. Luke, i.

(*h*) Rom. c. 9. v. 4.

brought against him. What then do you say? Have all who are of Israel perished? And how have you yourself, and the rest of the Apostles, and an infinite multitude of the Jewish people, received Christ the Son of God? Which he thus solves. In the Holy Scriptures Israel is mentioned in a twofold manner, and is divided into two sons; into one which is according to the flesh, and into another which is according to the promise and the Spirit. Abraham had two sons, Ishmael and Isaac: Ishmael, who was born according to the flesh, did not receive the inheritance of his father: Isaac, who was born of Sarah, according to the promise, is called the Seed of God. For it is written, 'In Isaac shall thy seed be called (*i*);' that is, those who are the sons of the flesh, are not the sons of God; but those who are the sons of promise, they are reckoned in the seed. And we prove that this happened not only in Ishmael and Isaac, but also in the two sons of Rebecca, Esau and Jacob, one of whom was rejected, and the other chosen. And he says all this, that he may shew that the people of the Jews were rejected in the two elder brothers, Ishmael and Esau; but that in the two younger, Isaac and Jacob, the Gentiles were chosen, or those of the Jews who were about to believe in Christ. And because,

(*i*) Gen. c. 22. v. 12.

because, in wishing to prove this, he had proposed the testimony of twins at their birth, Esau and Jacob, of whom it is written, ‘The elder shall serve the younger (*k*)’; and in Malachi we read, ‘I loved Jacob, and I hated Esau;’ according to his manner, he proposes and discusses a collateral question; and having solved it, he returns to that which he had begun to discuss. If Esau and Jacob were not yet born, and had done neither good nor evil, so as either to please or offend God, and their election and rejection do not shew the merits of the individuals, but the will of him who chooses and rejects; what then shall we say? Is God unjust, according to what he says to Moses, ‘I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion (*l*)?’ If, says he, we admit this, that God does whatever he wills, and either elects or condemns a person without merit or works, then ‘it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy:’ particularly since the same Scripture, that is, the same God, says to Pharaoh, ‘Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared through all the earth (*m*).’ If this is so, and he pities Israel, and
hardens

(*k*) Gen. c. 25. v. 23. (*l*) Rom. c. 9. v. 15.

(*m*) Rom. c. 9. v. 17.

hardens Pharaoh according to his will, he without reason complains, and accuses us for either not having done what was good, or having done evil; when it was in his power and will either to elect or reject a person without good or bad works, especially since human weakness cannot resist his will. Which strong question, grounded upon Scripture, and which can scarcely be solved, the Apostle solves in a short sentence, saying, ‘O man, who-art thou that repliest against God (n)?’ And the meaning is, because you reply to God, and cavil, and ask such great things concerning the Scriptures, so that you speak against God, and accuse the justice of his will, you shew that you have free-will, and that you do what you like, either are silent or speak. For if you think that you are created by God, like an earthen vessel, and that you cannot resist his will, consider this, that the earthen vessel does not say to the potter, Why did you make me thus? For the potter has power of the same clay, or of the same lump, to make one vessel for honour, another for dishonour. But God has formed all men with an equal lot, and has given them free-will, so that every one does what he wills, either good or evil. But so far has he given power to all, that the impious voice disputes against its Creator, and ques-
tions

(n) Rom. c. 9. v. 20.

tions the causes of his will. 'What, if God willing'—Rom. ix. 22. and what follows. If, says he, the patience of God hardened Pharaoh, and for a long time postponed the punishment of Israel, that he might more justly condemn those whom he had borne with so long, the patience of God, and his infinite mercy, are not to be accused, but the hard-heartedness of those who abused the goodness of God to their own destruction. Moreover, the heat of the sun is the same, and according to the qualities exposed to it, it melts some things, hardens others, loosens others, binds others. For wax is melted, and clay is hardened, and yet the nature of the heat is not different. So also the goodness and mercy of God harden the vessels of wrath, which are fit for destruction, that is, the people of Israel; but the vessels of mercy, which he has prepared for glory, which he hath called, that is us, who are not only of the Jews, but also of the Gentiles, he does not save irrationally, and without the truth of judgement, but from antecedent causes; because some have not received the Son of God, but others have been willing to receive him of their own accord. But these vessels of mercy are not only Gentiles, but also those of the Jews who are willing to believe; and one people of believers is formed. From which it ap-

pears, that not nations, but the wills of men, are elected.”—Vol. 4. part 1. p. 180.—After thus explaining this passage, according to the doctrine of the church, he blames some commentator, who maintained, that God did what he willed, that he might be merciful to some, and severe to others.

In commenting upon this passage, ‘We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life (o):’ he supposes some one to ask, why all men did not believe? To which he answers, “We are unto God the sweet savour of the name of Christ, in every place, and the fragrance of our preaching breathes far and wide. But because men are left to their free-will, and they do good, not by necessity, but by will, so that those who believe may receive a reward, but those who do not believe may be punished; therefore our savour, which is of itself good, by the virtue and by the fault of those who do receive, or do not receive it, passes into life or death; so that those who have believed, are saved, but those who have not believed, perish. Nor is this to be wondered at, concerning the Apostle, since we read also concerning our Lord, ‘Behold, this

(o) 2 Cor. c. 2. v. 15 & 16.

this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against(*p*).’ And clean, as well as unclean places, receive the rays of the sun, and they shine upon flowers, as they do upon dung; but the rays of the sun are not polluted. So also the sweet savour of Christ, which can never be changed or lose its nature, is life to those who believe, death to those who do not believe.”—
Vol. 4. part 1. p. 184.

“ ‘ Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law.’ Some persons say, if this be true, which Paul affirms, that no one is justified by the works of the law, but by the faith of Jesus Christ, it follows, that the patriarchs, and the Prophets, and Saints who lived before the coming of Christ, were imperfect. We ought to admonish these persons, that those are here said not to have attained righteousness, who think that they are justified by works only; but that the Saints who were in former times, were justified by the faith of Christ, since Abraham saw the day of Christ, and rejoiced (*q*): and Moses

‘ esteemed

(*p*) Luke, c. 2. v. 34. (*q*) John, c. 8. v. 56.

‘esteemed the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompence of the reward (r).’ And Isaiah saw the glory of Christ, as John the Evangelist relates; and Jude says generally of all, ‘I will put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not (s).’ Whence, not so much the works of the law are condemned, as those who trust they may be justified by works only.”—Vol. 4. part 1. p. 245.

“ ‘As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them (t).’ But because nobody can fulfil the law, and do all things which are commanded, the Apostle testifies in another place, ‘What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (u):’ If this be true, it may be objected to us, Are therefore Moses and Isaiah, and the other Prophets, who were under the works of the law, under the curse? Which no one will hesitate to acknowledge, who shall read these words of the Apostle,
‘Christ

(r) Heb. c. 11. v. 26.

(s) Jude, v. 5.

(t) Gal. c. 3. v. 10.

(u) Rom. c. 8. v. 3.

‘ Christ hath redeemed us from the curse of the law, being made a curse for us (*x*):’ And he will further answer, that every one of the Saints was in his time made a curse for the people. And in attributing this to just men also, he will not seem to detract from our Saviour, as if he had nothing peculiar and excellent, being made a curse for us, when the rest also were made a curse for others. For no one of those, although he was himself made a curse, delivered any one from a curse, except the Lord Jesus Christ alone, who by his precious blood redeemed both all us and them, I mean Moses and Aaron, and all the Prophets and patriarchs, from the curse of the law. And do not consider this as my interpretation; the Scripture itself bears testimony; ‘ Because Christ died for all (*y*):’ But if for all, for Moses also, and for all the Prophets, no one of whom could blot out the ancient hand-writing, which was written against us, and fix it to the Cross. ‘ All have sinned, and come short of the glory of God (*z*):’ Ecclesiastes also, confirming this sentence, says, ‘ There is not a just man upon earth, that doeth good and sinneth not (*a*).’ Lastly, what the Apostle afterwards says, clearly shews, that

neither

(*x*) Gal. c. 3. v. 13.

(*y*) 2 Cor. c. 5. v. 14.

(*z*) Rom. c. 3. v. 23.

(*a*) Eccles. c. vii. v. 20.

neither Moses, nor any other illustrious person among the antients, could be justified before God through the law."—Vol. 4. part 1. p. 257.

" 'This persuasion cometh not of him that calleth you (*b*);' for there is one work of God, another of men: it is the work of God to call; of men either to believe, or not to believe: and so the free-will of man is asserted in other passages of Scripture, as it is there, 'If ye will obey my voice (*c*).' And again, 'And now, Israel, what doth the Lord thy God require of thee (*d*)?' And from the passage before us it is particularly proved. Whether, therefore, with respect to good or evil, neither God, nor the devil is the cause of it, because our persuasion cometh not of him that calleth, but from ourselves, who either consent, or do not consent to him that calleth."—Vol. 4. part 1. p. 290.

" 'The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the thing that ye would (*e*).' The flesh is delighted with present and short-lived things, the Spirit, with perpetual and future things. In the midst of this struggle stands the soul; and having in its power good and evil, to will and not to will; but
not

(*b*) Gal. c. 5. v. 8.

(*c*) Exod. c. 19. v. 5.

(*d*) Deut. c. 10. v. 12.

(*e*) Gal. c. 5. v. 17.

not having even this, willing and not willing, constant : because it may happen, that when it shall have consented to the flesh, and done its works, feeling remorse through repentance, it may again be joined to the Spirit, and work its works. This is therefore the meaning of the expression ‘These are contrary the one to the other ; so that ye cannot do the things that ye would.’—Vol. 4. part 1. p. 298.

“ ‘ According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him. (*f*).’ But that he testified before the foundation of the world, that we are chosen, that we should be holy, and without blame before him, that is, before God, belongs to the prescience of God, to whom all future things are already done, and all things are known before they take place.”—Vol. 4. part 1. p. 325.

“ ‘ In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will (*g*).’ It is to be considered, that predestination and purpose are here placed together, according to which God worketh all things after the counsel of his own will. Not that all things which are done in the world, are done

(*f*) Eph. c. i. v. 4.

(*g*) Eph. c. i. v. 11.

done with the will and counsel of God ; for then wicked things might be imputed to God ; but that all things which he does, he does with counsel and will, because they are full of reason, and of the power of him who acts. We men will to do most things with counsel ; but effect by no means follows the will. But no one can resist Him, to prevent his doing whatever he wills. But he wills those things which are full of reason and counsel ; ‘ He wills all men to be saved, and to come unto the knowledge of the truth (*h*).’ But because no one is saved without his own will, (for we have free-will) he wills us to will that which is good, that when we have willed it, he himself also may will to fulfil his own counsel in us.”—Vol. 4. part 1. p. 331.

“ ‘ For by grace are ye saved, through faith ; and that not of yourselves : it is the gift of God (*i*).’ Therefore, he says, he was about to shew the exceeding riches of his grace in the ages to come, in his kindness, because ye are saved by grace through faith, not through works. And this very faith is not of yourselves, but of him who called you. But this is said, lest, perhaps, this thought should secretly arise in you ; If we be not saved through our works, certainly we are saved through faith, and in another way our salvation is owing to ourselves, Therefore he added
and

(*h*) 1 Tim. c. 2. v. 4.

(*i*) Eph. c. 2. v. 8.

and said, That faith itself is not of our will, but of the gift of God. Not that free-will is taken away from man. And as the Apostle writes to the Romans, ‘It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (*k*);’ but, that the freedom of will itself has God for its author, and all things are referred to his bounty, since he himself permitted us to will that which is good. And all this for this reason, that no one may glory that he is saved by himself, and not by God.”—Vol. 4. part 1. p. 342.

“ ‘Paul a servant of God, and an Apostle of Jesus Christ, according to the faith of God’s elect (*l*);’ that is, of those who are not only called, but elected. There is also a great difference in the elect themselves, according to the variety of works, sentiments, and words. Nor does it follow that the elect of God either possesses faith according to election, or has the knowledge of truth according to faith. Whence our Saviour said to the Jews who had believed in him, ‘If ye continue in my word, ye shall know the truth, and the truth shall make you free (*m*).’ The Evangelist testifies that he spoke these things to those who did believe, but who did not know the truth, which they would have in their power to

(*k*) Rom. c. 9. v. 16. (*l*) Tit. c. 1. v. 1.

(*m*) John, c. 8. v. 31, 32.

to obtain, if they would remain in his word, and being made free, they would cease to be slaves."—
Vol. 4. part 1. p. 410.

“ ‘ Without thy mind would I do nothing ; that thy benefit should not be as it were of necessity, but willingly (n) : ’ That question which is repeated again and again by very many people, Why God, in making man, did not make him good and upright, may be solved by this passage. For if God be good voluntarily, and not of necessity, he ought, in making man, to make him after his own image and likeness, that is, so that he too might be good voluntarily, and not of necessity. For they who assert that man ought so to have been formed, that he could not have admitted of wickedness, say that he ought to have been made such, as to be good by necessity, and not by will. But if he had been made such as to do good not by will, but by necessity, he would not have been like God, who is therefore good because he wills it, not because he is forced. From which it is evident, that they require a thing which contradicts itself. For when they say, man ought to be made like God, they desire that man should have free-will as God has. But when they say that he ought to be made such, that he could not admit of wickedness, while they impose upon him the necessity of good,

(n) Philem. v. 14.

good, they desire that he should not be like God. Therefore the Apostle Paul also might have retained Onesirus, to minister unto him, without the will of Philemon. But if he had done this without the will of Philemon, it would have been good, but not voluntary. But because it would not have been voluntary, it was in another way proved not to be good : for nothing can be called good, except what is voluntary. Whence the prudence of the Apostle is to be considered, who therefore sends back a fugitive slave to his master, that he may be of service to his master ; who could not be of service, if he was detained from his master. Therefore the former question is thus solved ; God might make man good without his will : Moreover, if he had done this, the good would not have been voluntary, but of necessity. But what is good from necessity, is not good ; and in another respect is proved to be bad. Therefore leaving us to our own free-will, he rather made us after his own image and likeness ; but to be like God, is absolutely good.”—Vol. 4. part 1. p. 450.

“ God has formed us with free-will ; nor are we drawn by necessity, to virtues or to vices.”—Vol. 4. part 2. p. 195.

“ That we possess free-will, and can turn it either to a good or bad purpose, according to our determination,

410 *Quotations from the Fathers*, [CHAP. V.
determination, is owing to his grace, who made
us after his own image and likeness."—Vol. 4.
part 2. p. 486.

"It is therefore agreed between us, that in
good works after our own will, we depend on the
assistance of God; in bad works, upon that of
the devil."—Vol. 4. part 2. p. 486.

"It is not of him that willeth, nor of him
that runneth, but of God that sheweth mercy (o).'
From which words we understand that to will
and to run, are our own; but that the completion
of our will and running, belongs to the mercy
of God; and thus it happens, that both in our
will and running, free-will is preserved; and in
the consummation of our will and running, all
things are left to the power of God. We so
preserve free-will to man, that we do not deny
the assistance of God in each thing."—Vol. 4.
part 2. p. 487.

"Adam did not sin because God knew that
he would; but God, as God, foreknew what he
(Adam) would do, with his own free-will."—Vol. 4.
part 2. p. 536.

"Know that baptism forgives past sins, and
does not secure future righteousness, which is
guarded by labour, and industry, and diligence,
and always, above all things, by the mercy of
God;

(o) Rom. c. 9. v. 16.

God; so that it belongs to us to ask, to him to give that which is asked; to us to begin, to him to perfect; to us to offer what we can, to him to complete what we cannot."—Vol. 4. part. 2. p. 532.

"Every word of the Saints is a prayer to God; the whole of the prayer and invocation extorts the mercy of our Creator, that we, who cannot be saved by our own strength, may be saved by his mercy. But where there is mercy and grace, free-will in part ceases; which extends only so far, that we will and desire, and assent to what we think right. It is in the power of God that, with his aid and assistance, we may be able to accomplish that which we desire, and labour, and endeavour."—Vol. 4. part 2. p. 539.

"John the Baptist utters a falsehood when he points to Christ, and says, 'Behold the Lamb of God, which taketh away the sin of the world (*p*),' if there be still persons in the world whose sins Christ has not taken away."—Vol. 4. part 2. p. 646.

"The law which is written in the heart, comprehends all nations; and no one is ignorant of this law. From whence all the world is under sin, and all men are transgressors of the law, and therefore the judgement of God is good."—Vol. 4. part 1. p. 200,

"As

(*p*) John, c. 1. v. 29.

“As all, before they are born, die in the first Adam; so also all, even those who were born before the coming of Christ, are made alive in the second Adam.”—Vol. 4. part 1. p. 265.

“Ask him why he chose the traitor Judas? Why he trusted the bag to him, whom he knew to be a thief? Do you wish to hear the reason? God judges present, not future things. Nor does he condemn from foreknowledge the person who he knows will be such as afterwards to displease him: but he is of so great goodness, and inexpressible mercy, as to choose him whom he sees in the mean time to be good, and knows that he will be bad, giving him a power of conversion and repentance.”—Vol. 4. part 2. p. 536.

“It is clear that all men have a natural knowledge of God, and that no one is born without Christ, and without having in himself the seeds of wisdom, and of justice, and of the other virtues.”—Vol. 4. part 1. p. 233.

AUGUSTINE—A. D. 398.

Benedictine Edit.

“FREE-WILL is given to the soul, which they who endeavour to weaken by trifling reasoning, are blind to such a degree, that they do not even understand that they say those vain and sacrilegious

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legious things with their own will."—Vol. 1.
p. 439.

"Every one is author of his own sin. Whence, if you doubt, attend to what is said above, that sins are avenged by the justice of God; for they would not be justly avenged unless they were committed with the will."—Vol. 1. p. 569.

"It follows . . . that ~~nothing~~ makes the mind a companion of lust, except its own free-will."—Vol. 1. p. 578.

"I confess it cannot be denied, that we have will. Now go on; let us see what you conclude from thence. *A.* I will; but tell me also first, whether you do not think, that you have also a good-will. *E.* What is a good-will? *A.* A will by which we desire to live rightly, and honestly, and to arrive at the highest wisdom. Only consider whether you do not desire a right and honest life, or you do not earnestly wish to be wise; or whether you dare certainly to deny that we have a good-will, when we will these things. *E.* I deny none of these things; and therefore I confess that I have not only a will, but a good-will."—Vol. 1. p. 579.

Having asserted that every good thing is from God, he adds, "If man be a good thing, and could not act rightly except when he willed to do so, he ought to have free-will, without which
he

he could not act rightly. For it is not to be believed, because by it sin also is committed, that God gave it to him for that purpose. Therefore it is sufficient reason why it ought to be given, because a man cannot live rightly without it. But it may be understood even from hence, that it was given for this purpose, because if any one should use it to sin, Divine vengeance is taken upon him. Which would be done unjustly if free-will were not given, not only that we might live rightly, but also that we might sin. For how would vengeance be justly taken upon him, who had used his will for the purpose for which it was given? But now when God punishes a sinner, what does he seem to you to say, except, Why did you not use free-will for the purpose for which I gave it to you, that is, to act rightly? Then how could that good be, by which justice itself is approved in condemning sins and honouring right actions, if man was destitute of free-will? For there could not be either sin, or right action, which was not done with the will. And therefore both the punishment would be unjust, and the reward, if man had not free-will. But there ought to be justice both in the punishment and in the reward, because this is one of the good things which are from God. Therefore God ought to give free-will to man."—Vol. 1. p. 585.

"It

“ It is not to be feared but that there may be a certain middle life between virtue and sin, and that the sentence of the Judge may be in the middle, between reward and punishment.”—Vol. 1. p. 637.

Having spoken of the light of the sun, and of the eyes of eagles as superior to those of men, he says, “ But that light (in which God dwells) does not feed the eyes of irrational birds, but the pure hearts of those who believe in God, and turn themselves from the love of visible and temporal things, to fulfil his commandments, which all men may do, if they please.”—Vol. 1. p. 648.

“ If that defect, which is called sin, like a fever, seized a person contrary to his will, the punishment which follows the sinner, and which is called damnation, would appear to be unjust. *But now, sin is so far a voluntary evil, that it is by no means sin, unless it be voluntary: and this, indeed, is so clear, that not any of the learned, and no considerable number of the unlearned, dissent from it.* Wherefore it must either be denied, that sin is committed; or it must be confessed, that sin is committed with the will. But he does not rightly deny that the soul has sinned, who confesses both that it is corrected by penitence, and that the penitent is pardoned; and that he who perseveres in sin, is condemned by
the

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the just law of God. Lastly, if we do not act
wrongly with the will, no one is to be reproved
at all, or admonished; and if you take away
these things, the Christian law, and the whole
discipline of religion, must necessarily be de-
stroyed. Therefore sin is committed by the will.
And because there is no doubt but sin is com-
mitted, I perceive that not even this is to be
doubted, that souls have free-will. For God
judged that his servants would be better, if they
served him freely; which would be impossible if
they served him, not with the will, but from
necessity.”—Vol. 1. p. 756.

“Water exhibiting externally the sacrament
of grace, and the Spirit internally operating the
benefit of grace, loosing the bond of crime, and
restoring the goodness of nature, regenerate the
man in one Christ, born of one Adam.”—Vol. 2.
p. 261

“A child does not lose the grace which he
has once received, except by his own impiety, if,
as age increases, he becomes so wicked. For
then he will begin to have his own sins, which
may not be taken away by regeneration, but
healed by another cure.”—Vol. 2. p. 264.

“Nor is free-will taken away, because it is
assisted; but it is assisted, because it is not taken
away. He who says to God, ‘Be thou my
helper,’

helper (*q*), confesses that he is willing to fulfil what he has commanded; but that, in order to enable him, he asks assistance from him who hath commanded."—Vol. 2. p. 545.

"A distinction is to be made between the law and grace. The law commands, grace assists. Neither would the law command, unless there were will; nor would grace assist, if the will were sufficient." Vol. 2. p. 628.—He then quotes several texts, in which both the will, and grace, are acknowledged.

"Two young men, Crescomius and Felix, who say they are of your congregation, have come and related to us, that your monastery is disturbed by some dissension, because certain persons among you so preach grace, as to deny the free-will of man; and which is more grievous, they assert, that in the day of judgement God will not render to every man according to his works. However, they have also declared this, that the greater number of you are not of these opinions; but confess that free-will is assisted by the grace of God, that we may be wise and do what is right; so that when the Lord shall come to render to every man according to his works, he may find our works good, which God prepared that we might walk in them. They
who

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 who think this, think well. Therefore I beseech
 you, brethren, as the Apostle besought the Co-
 rinthians, by the name of our Lord Jesus Christ,
 that you all speak the same thing, and that there
 be no divisions among you (*r*). For, first, the
 Lord Jesus, as is written in the Gospel of the
 Apostle John, did not come to condemn the
 world, but that the world through him might be
 saved (*s*). But afterwards, as the Apostle Paul
 writes, God shall judge the world (*t*); when
 he shall come, as the whole Church confesses in
 the Creed, to judge the quick and the dead. If,
 therefore, there be no grace of God, how does
 he save the world? And if there be not free-
 will, how does he judge the world? Wherefore,
 understand my book or epistle according to this
 faith, that ye neither deny the grace of God,
 nor so defend free-will as to separate it from the
 grace of God; as if you could by any means
 think or do any thing according to God without
 it, which is altogether impossible. For on this
 account, the Lord, when he spoke concerning
 the fruits of righteousness, said to his disciples,
 ‘Without me ye can do nothing’ (*u*).—Vol. 2.
 p. 791.

Speaking of the Pelagian heretics, he says,
 “Into

(*r*) 1 Cor. c. i. v. 10. (*s*) John, c. 3. v. 17.

(*t*) Rom. c. 3. v. 6. (*u*) John, c. 15. v. 5.

“Into whose error that person falls, who thinks that the grace of God is given according to any human merits. But again he is no less in error, who thinks that when the Lord shall come to judgement, a man who has been able to use free-will in this life, will not be judged according to his works.” Vol. 2. p. 793.—From this and many other passages of Augustine, it seems evident, that in his time the advocates for grace were apt to depreciate good works.

Of twelve propositions or sentences against the Pelagians, the tenth is, “We know that those who believe in the Lord with their heart, do it with their will and free choice.”—Vol. 2. p. 805. This sentence is contradicted, or at least explained away in the same letter, where faith is said to come solely from the grace of God.

“How are they said to deny free-will, who confess that every man who believes in God with his heart, believes only with his own free-will; whereas they rather oppose free-will, who oppose the grace of God, by which it is in reality free to choose and to do what is good?”—Vol. 2. p. 807.

“He foreknew that their will would be bad; he foreknew it indeed, and because his prescience is infallible, the bad will is not on that account his, but theirs. Why then did he create them

who he knew would be such? Because, as he foreknew what evil they would do, so also he foresaw what good he would himself produce out of their bad actions. For he so formed them, that he left them the means of doing something; by which, whatever they should choose, even blameably, they would find him acting laudably, concerning himself. For they have the bad will from themselves; but from him, both a good nature and a just punishment."—Vol. 3. part 1. p. 279.

"Hear Paul confessing grace, and afterwards, demanding what was due. What is the confession of grace in St. Paul?—'I who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy (*x*).'¹ He called himself unworthy to obtain mercy; however, that he did obtain it, not through his own merits, but through the mercy of God. Hear him now demanding what is due, who at first had received grace, which was not due; 'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness (*y*).'² He now demands what is due; he now requires what is due. For, observe the

(*x*) 1 Tim. c. 1. v. 13. (*y*) 2 Tim. c. 4. v. 6—8.

the following words; 'Which the Lord the righteous Judge shall give me at that day.' To receive grace at first was the work of a merciful Father; to receive the reward of grace, was the work of a just Judge."—Vol. 3. part 2. p. 308.

"There are two births, one is of the earth, the other of heaven; one is of the flesh, the other of the Spirit; one is of mortality, the other of eternity; one is of male and female, the other of God and the Church. *But each of these two takes place only once; neither the one nor the other can be repeated.* Nicodemus rightly understood the birth of the flesh. Do you, also, so understand the birth of the Spirit, as Nicodemus understood the birth of the flesh. What did Nicodemus understand? Can a man enter a second time into his mother's womb, and be born? Whoever shall say to you, that you may be born a second time spiritually, answer him what Nicodemus said, Can a man enter a second time into his mother's womb, and be born? I am already born of Adam; Adam cannot generate me a second time; I am already born of Christ; Christ cannot generate me a second time. As the natural birth cannot be repeated, so neither can baptism."—Vol. 3. part 2. p. 378.

"Open thy mouth wide, and I shall fill it (2):"

In

In which words he signifies, in man the will of receiving that which God gives to him who is willing. So that, Open thy mouth, belongs to the beginning of the will; but, And I shall fill it, to the grace of God."—Vol. 3. part 1. p. 424.

" 'No man can come to me, except the Father, which hath sent me, draw him (a) : ' a great commendation of grace. No man comes except he be drawn: whom he draws, and whom he does not draw; why he draws one, and not another, do not judge, unless you wish to err. Once hear and understand; Are you not yet drawn? Pray that you may be drawn. What do we say here, brethren? If we be drawn to Christ, then we believe unwillingly; violence, therefore, is used; the will is not excited. Any one may enter the church unwillingly; he may approach the altar unwillingly; he may take the sacrament unwillingly; no one can believe, except he be willing."—Vol. 3. part 2. p. 494.

"Some object, What did the Jews do, or what was their fault, if it were necessary that the saying of Esaias the Prophet should be fulfilled, which he spake, ' Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed (b) ? ' To whom we answer, that
the

(a) John, c. 6. v. 44.

(b) John, c. 12. v. 38. Is. c. 53. v. 1.

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the Lord foreknowing what would happen, fore-
told by the Prophet the infidelity of the Jews;
his foretelling it, however, did not cause it. For
God does not on that account force any one to
sin, because he knows the future sins of men."—
Vol. 3. part 2. p. 645.

"Let not any one dare so to defend free-will,
as to attempt to take away from us the prayer,
Lead us not into temptation. Again, let not
any one deny free-will, and dare to excuse sin.
But let us hear the Lord, both commanding and
aiding, both ordering what we ought to do, and
assisting that we may fulfil it. For both too great
a confidence in their own will, has raised some to
pride; and too great a distrust in their own will,
has depressed others to negligence."—Vol. 3.
p. 647.

"Because he says, 'For the children being
not yet born, neither having done any good or
evil, that the purpose of God, according to elec-
tion, might stand, not of works, but of him that
calleth; it was said unto her, The elder shall serve
the younger: as it is written, Jacob have I loved,
but Esau have I hated (c);' some have been in-
duced to think that the Apostle Paul has taken
away free-will, through which we obtain the fa-
vour of God, by the good of piety, or offend him
with

(c) Róm. c. 9. v. 11—13.

with the evil of impiety. For they say, that previous to any works, either good or evil, of two persons not yet born, God loved the one, and hated the other. But we answer, that this was done by the prescience of God, by which he knows, even concerning those who are not yet born, what sort of a person every one will be. But let not any one say, Therefore God chose works in him whom he loved, although they did not yet exist, because he foreknew that they would be: but if he chose works, how does the Apostle say, that the election was not made of works? Wherefore it is to be understood, that good works are done through love, but that love is in us through the gift of the Holy Ghost, as the same Apostle says, 'The love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us (d).' Therefore no one ought to glory in his works as if they were his own, which he has by the gift of God, since love itself works good in him. What then did God choose? For if he gives the Holy Spirit to whom he wills, through which love works good, how has he chosen to whom he gives it? For if it be given in consequence of no merit, there is no election; for all are equal before merit; nor can it be called election, where things are exactly equal. But be-
cause

(d) Rom. c. 5. v. 5.

cause the Holy Spirit is not given except to those who believe, God has not chosen the works which he himself gives, when he gives the Holy Spirit, that we may do good works through love; but nevertheless he has chosen faith. Because, except every one believes in him, and continues in the will of receiving, he does not receive the gift of God, that is, the Holy Ghost, by which he may do good works, the love of God being shed abroad. Therefore God did not in his prescience choose the works of any one, which he was himself about to give; but he chose faith in his prescience; so that he chose him who he foreknew would believe, to whom he might give his Holy Spirit; that by good works he might also obtain eternal life."—Vol. 3. part 2. p. 916.

"The mind of man, wavering and fluctuating between the confession of infirmity and the boldness of presumption, is generally beaten about this way and that, and is so impelled, that he is in danger of falling down a precipice on either side. For if he should entirely give himself up to his own infirmity, and incline to this opinion, so as to say, Because the mercy of God is in the end so ready to all sinners, in whatever sins they may persevere, provided they believe that God delivers, that God pardons, that no one of the wicked who have faith (*fidelium iniquorum*) perishes;

perishes; that is, no one of those perishes, who say to themselves, Whatever I may do, with whatever crimes and wickednesses I may be defiled, how much soever I may sin, God delivers me by his mercy, because I have believed in him: He, therefore, who says that no person of this kind perishes, from a wrong opinion, inclines to the impunity of sinners; and that just God to whom mercy and judgement are sung (*e*), not mercy only, but judgement also, finds the person wrongly presuming upon himself, and abusing the mercy of God to his own destruction, and must necessarily condemn him. Such a thought, then, throws a man down a precipice, through fear of which, if any one should raise himself to a certain boldness of presumption, and shall presume upon his own strength and righteousness, and shall propose in his mind to fulfil righteousness, and so to do all things which are commanded in the law, that he offends in nothing, and to have his life in his own power, so that he no where falls, no where fails, no where stumbles, is no where in darkness, and attributes this to himself and to the power of his will; even if he should happen to fulfil all things which seem just in the sight of men, so that nothing is found in his life which can be blamed by men, God con-

demns

demns this very presumption, and boast of pride. What then happens if a man should justify himself, and presume upon his own righteousness? He falls. If, considering and thinking of his own weakness, and presuming upon the mercy of God, he shall neglect to purge his life of his sins, and shall plunge into every gulf of wickedness; he too falls. The presumption of righteousness is, as it were, on the right hand; the opinion of the impunity of sinners is, as it were, on the left. Let us hear the voice of God, saying to us, 'Turn not to the right hand, nor to the left (*f*).' Presume not upon your own just right to the kingdom; presume not upon the mercy of God to sin. The Divine precept calls you back from both; both from that height, and from this depth. If you should ascend to the one, you will be thrown down; if you should fall into the other, you will be drowned. Turn not, he says, to the right hand, nor to the left. Again I say this short thing, which you may all keep fixed upon your minds, Presume not upon your own righteousness to reign; presume not on the mercy of God to sin. What then shall I do? you will answer. This Psalm teaches you: which being read and treated of, I think that, through the assistance of the mercy of God, we shall see the way, in which
we

we either already walk, or which we ought to keep. Let every one hear according to his own measure; and as he shall be conscious to himself, so let him either grieve, as deserving correction, or rejoice, as deserving approbation. If he shall find that he has gone astray, let him return, that he may walk in the way; if he shall find himself in the way, let him walk on, that he may arrive at the end. Let no one be proud, who is out of the way; let no one be idle, who is in the way." After proving that Abraham was justified by faith, not by works, he supposes some one to say, "You see, then, because Abraham was justified by faith, not by works, I will do whatever I like; because, even if I shall not have good works, and shall only believe in God, it is counted to me for righteousness. If he has said this, and determined it, he is fallen and is drowned; if he still thinks upon it, and is hesitating, he is in danger. But the Scripture of God, and the true meaning of it, deliver from danger not only him who is in danger, but also raise from the deep him who is drowned. I answer then, as if against an Apostle, and I say concerning Abraham himself, what we find also in the Epistle of another Apostle, who wished to correct those who had misunderstood that Apostle. For James in his Epistles, in opposition to those who were
unwilling

unwilling to do good works, presuming upon faith only, commended the works of that very Abraham, whose faith Paul commended; and the Apostles do not contradict each other. But he mentions a work known to all,—Abraham offered his son Isaac to God, to be sacrificed (*g*)—a great work, but of faith. I praise the edifice of the work, but I see the foundation of faith. I praise the fruit of good works, but I acknowledge the root in faith. But if Abraham did this without a right faith, that work, of whatever kind it might be, would not profit him. Again, if he had faith, so that when God should command him to offer his son to be sacrificed, he should say with himself, I do not do it, and yet I believe that God delivers me, even though I despise his commands; faith without works would be dead, and would remain, as it were, a barren and dry root, without fruit.”—Vol. 4. p. 170.

“ ‘Do ye indeed speak righteousness, O ye congregation? Do ye judge uprightly, O ye sons of men (*h*)?’ For what wicked person cannot easily speak righteousness? Or who, being asked about righteousness in a case where he has no interest, would not immediately give a righteous answer? Since truth has written upon our very hearts, by the hand of our Creator, Do not that
to

to another, which you would not wish to be done to yourself. No man was permitted to be ignorant of this, even before the law was given, that there might be a ground for judging even those to whom the law was not given. But, that men might not complain that any thing was wanting to them, that was written upon tablets also, which they did not read in their hearts. For they had it already written, but they were unwilling to read. That was placed before their eyes, which they might be compelled to see in their conscience; and the voice of God being, as it were, applied from without, man was driven to his own breast, the Scripture saying, 'Inquisition shall be made into the counsels of the ungodly (*i*):' where there is inquisition, there is law."—Vol. 4. p. 540.

" 'I have applied my heart to fulfil thy statutes alway (*k*).' He who says, I have applied my heart, had himself already said, 'Incline my heart unto thy testimonies (*l*);' that we may understand that this is at the same time both the gift of God, and the exertion of our own will."—Vol. 4. p. 1339.

"The words of the Apostle are, 'Work out your own salvation with fear and trembling (*m*).'
Why

(*i*) Wisdom, c. I. v. 9. (*k*) Ps. 119. v. 112.

(*l*) Ps. 119. v. 36. (*m*) Phil. c. 2. v. 12.

Why then do I work out my salvation with fear and trembling, since it is in my power to work out my salvation? Do you wish to hear, why it is to be done with fear and trembling? ‘For it is God which worketh in you (*n*):’ therefore, with fear and trembling. Because what the humble man obtains, the proud man loses. If then it be God which worketh in us, why is it said, Work out your own salvation? Because he so worketh in us, that we also work. ‘Be thou my helper (*o*),’ points out that he also is a worker, who calls for a helper.”—Vol. 5. p. 79.

“ ‘I desire that ye faint not at my tribulations for you, which is your glory (*p*):’ that is, I desire that ye faint not when ye hear that I suffer tribulations for you, because this is your glory. He desires them not to faint; which he would not do, unless he wished to excite their will. For if they should answer, Why do you desire of us what we have not in our own power? would they not seem to themselves to have returned a just answer? And yet the Apostle, unless he knew that the consent of their will was in their power, where even they themselves might do something, would not say, I desire. And if he should say, I order, unless he knew that they were able to apply

(*n*) Phil. c. 2. v. 13. (*o*) Ps. 30. v. 11.

(*p*) Eph. c. 3. v. 13.

apply their will to his order, this word would proceed from his mouth without reason. But again, knowing that the will of man is weak without the assistance of God, not only that they might not say, free-will is sufficient for us, observe what he added,—‘For this cause,’—for what cause, except that which he had already mentioned, ‘I desire that ye faint not at my tribulations for you, which is your glory?’ Because, then, you have free-will, I desire. But because free-will is not sufficient for you to fulfil that which I desire, ‘For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you (*q*)’—that he would grant you, what? that which I desire of you, I ask that he would grant to you. For I desire of you, because of free-will; I ask that He would grant to you, for the sake of the assistance of his greatness. But we have anticipated the words of the Apostle. Perhaps you, who do not recollect the words of the passage, still wait to hear whether the Apostle really bows his knees to the Father for them, that he would grant them what he had said to them, I desire. Recollect then what he desired from them; I desire that ye faint not at my tribulations for you: this he desires

desires *from* them. Now observe what he desires *for* them. ‘I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might.’ What else is this, but that ye faint not? ‘To be strengthened with might,’ he says, ‘by his Spirit.’ This is the Spirit of Grace. Observe what he desires. He asks from God this very thing which he requires from men; because that God may be willing to give, you also ought to suit your will to receive. How can you be willing to receive the grace of Divine goodness, who do not open the bosom of your will? He says, ‘that he may grant you:’ for you have it not unless he grants it you; ‘That he may grant you to be strengthened with might by his Spirit:’ for if he grants you to be strengthened with might, then he will grant you not to faint.”—Vol. 5. p. 797.

“The whole is from God; not however as if we were asleep; not as if we exert no endeavour; not as if we do not will. The righteousness of God will not be in you without your own will—will is your own only; righteousness is God’s only. The righteousness of God may be without your will, but it cannot be in you except by your will. What you ought to do, is pointed out. The law has commanded, Do not this, do not

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 that; Do this, and do that. It is pointed out to
 you; it is ordered to you; it is open to you; if
 you have a heart, you have understood what to
 do; ask that you may do it, if you know the
 power of the resurrection of Christ; for 'he was
 delivered for our offences, and was raised again
 for our justification (r).' What is the meaning
 of the words 'for our justification?' That he
 may justify us, that he may make us righteous.
 You will be the work of God, not only because
 you are a man, but because you are righteous.
 For it is better to be righteous, than that you
 should be a man. If God made you a man, and
 you made yourself righteous, you make a better
 thing than God made. But God made you with-
 out yourself; for you did not give any consent,
 that God should make y^e u. How did you con-
 sent, who did not exist? Therefore, he that
 made you without yourself, does not justify you
 without yourself. Therefore, he made you with-
 out your knowing it, he justifies you when you
 are willing."—Vol. 5. p. 815.

"Nothing happens in the world by chance.
 This being established, it seems to follow, that
 whatever takes place in the world, takes place
 partly from the appointment of God, partly from
 our own will. For God is by far and incom-
 parably

(r) Rom. c. 4. v. 25.

parably better and more just than the best and most just man. But a just Being, ruling and governing the universe, suffers no punishment to be inflicted upon any undeserving person; no reward to be given to any undeserving person. But sin deserves punishment, and right conduct deserves reward. But neither sin nor right conduct can justly be imputed to any one, who has done nothing by his own will. Both sin, therefore, and right conduct are in our own free-will."—Vol. 6. p. 6.

"Because the Apostle Paul, in declaring that a man is justified by faith without works, is not rightly understood by those who so understand these words, that they think that when once they have believed in Christ, although they should act ill, and live wickedly and sinfully, they may be saved by faith: this passage of this Epistle (St. James's) explains how the sense of the Apostle Paul is to be understood. Therefore he the rather uses the example of Abraham, that faith is void if it does not produce good works, because the Apostle Paul also used the example of Abraham, to prove that man is justified by faith without the works of the law. For when he enumerates the good works of Abraham, which accompanied his faith, he sufficiently shows that the Apostle Paul does not so teach, by the in-

stance of Abraham, that man is justified by faith without works, that good works do not belong to him who shall believe; but rather, that no man should think that by the merit of antecedent works he had arrived at the gift of justification, which is in faith. For in this respect the Jews desired to prefer themselves to the Gentiles who believed in Christ, because they said they had arrived at evangelical grace by the merit of good works which are in the law. Therefore many of those among them who had believed were offended, because the grace of God was given to uncircumcised Gentiles. Whence the Apostle Paul says, that a man may be justified by faith without works, but he means antecedent ones. For how can a person who is justified by faith, do otherwise than perform good works afterwards, although without having performed any previous good works he has arrived at the justification of faith, not by the merit of good works, but by the grace of God, which cannot now be void in him, since it now works by love? But if, after he has believed, he should soon depart from this life, the justification of faith remains with him, good works not going before; because he has arrived at it not by merit, but by grace; nor following, because he is not permitted to remain in this life. Whence it is manifest, that the saying of the Apostle Paul, ‘We

conclude, that a man is justified by faith without the deeds of the law (*s*),’ is not to be understood, that we should call a person righteous, who should continue alive after he has received faith, although he should lead a bad life. Therefore the Apostle Paul uses the example of Abraham, because he was justified through faith without the works of the law, which he had not received; and James, because he shews that good works followed the faith of this very Abraham, pointing out how the preaching of Paul ought to be understood. For they who think this sentence of the Apostle James is contrary to the sentence of the Apostle Paul, may also think that Paul is contrary to himself, because he says in another place, ‘Not the hearers of the law are just before God, but the doers of the law shall be justified (*t*);’ and in another place, ‘but faith, which worketh by love (*u*);’ and again, ‘If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live(*x*).’ He then quotes many other passages, to prove that a good life is necessary in those who believe.”—Vol. 6. p. 67.

“‘To will is present with me; but how to perform that which is good, I find not(*y*).’ By

(*s*) Rom. c. 3. v. 28.

(*t*) Rom. c. 2. v. 13.

(*u*) Gal. c. 5. v. 6.

(*x*) Rom. c. 8. v. 13.

(*y*) Rom. c. 7. v. 18.

these words he seems, to those who do not rightly understand them, as it were, to take away free-will. But how does he take it away, when he says, 'to will is present with me?' For certainly to will is in our power, because it is present with us; but that to do good is not in our power, is to be imputed to original sin."—Vol. 6. p. 85.

"The thief was justified, who, when all his limbs were fixed upon the cross, and having these two things at liberty, with his heart believed unto righteousness, with his mouth confessed unto salvation, and immediately merited this assurance, 'To-day shalt thou be with me in Paradise.' For his good works would have followed, if he had lived any considerable time among men, after he received grace; they had however not preceded."—Vol. 6. p. 100.

"Let us now consider that which is to be removed from religious hearts, lest through a faulty security they lose their salvation, if they shall think that faith is sufficient to obtain it, but shall neglect to lead good lives, and to keep the way of God by good works. For, even in the times of the Apostles, certain rather obscure sentences of the Apostle not being understood, some persons thought that he said this, 'Let us do evil, that good may come(2)', because he had said,

'The

(2) Rom. c. 3. v. 8.

'The law entered, that the offence might abound; but where sin abounded, grace did much more abound (a):' which is true, for this reason, because men receiving the law, who most proudly presumed upon their own strength, not through right faith, asking Divine assistance to subdue their wicked lusts, became hardened with more and heavier sins, the law also being transgressed; and thus compelled by great guilt, fled to faith, by which they might deserve the mercy of indulgence, and assistance from God who made heaven and earth; that, charity being shed in their hearts by the Holy Ghost, they might do with love those things which are ordered against the lusts of this world. When, therefore, the Apostle says, that he concludes that man is justified by faith without the works of the law, he does not mean that the works of righteousness may be disregarded, after faith is perceived and professed; but that every one may know that he may be justified by faith, although the works of the law shall not have preceded. For they follow the person justified, and do not precede him who is to be justified. ecaus, therefore, this opinion had then arisen, the other apostolical Epistles of Peter, John, James, and Jude, principally direct their zeal against it, to prove with great

(a) Rom. c. 5. v. 20.

great earnestness, that faith without works is of no avail; as even Paul himself has not defined it faith of any sort, by which men believe in God, but that wholesome and plainly Evangelical faith, whose works proceed from love: 'and faith,' he says, 'which worketh by love (b).' Whence he asserts, that that faith, which appears to some sufficient for salvation, is to such a degree useless, that he says, 'Though I have all faith, so that I could remove mountains, and have not charity, I am nothing (c).' But where a faithful charity works, without doubt there is a good life, for 'love is the fulfilling of the law (d).' Whence Peter plainly, in his second Epistle (when he was exhorting to sanctity of life and manners, and foretelling that this life would pass away, but that new heavens and a new earth are expected, which would be given to be inhabited by the just, that they might from thence observe how they ought to live in order to become worthy of that habitation, knowing that from certain obscure sentences, some wicked persons had taken occasion to be regardless of a good life, as if secure of salvation which is in faith) has mentioned, that there are some things in his Epistles hard to be understood, which men perverted, as they did

(b) Gal. c. 5. v. 6. (c) 1 Cor. c. 13. v. 2.

(d) Rom. c. 13. v. 10.

did the other Scriptures also, to their own destruction: whereas, however, that Apostle also thought the same as the other Apostles did concerning eternal salvation, which is given to those only who lead good lives. 'Seeing, then, all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, and without spot and blameless; And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his Epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness. But grow in grace,
and

and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen (*e*).’ But James is so vehemently hostile to those who imagine that faith without works avails to salvation, that he compares them even to devils, saying, ‘Thou believest that there is one God; thou doest well: the devils also believe, and tremble (*f*).’ What can be more concise, more true, more strong? since we read also in the Gospel, that the devils said this when they confessed Christ to be the Son of God, and were reproved by him; which was praised in the confession of Peter (*g*). ‘What doth it profit, my brethren,’ says James, ‘though a man say he hath faith, and have not works? Can faith save him (*h*)?’ He says also, that faith without works is dead (*i*). To what degree then are they deceived, who promise themselves eternal life from a dead faith?—Vol. 6. p. 176.

“ I do not see why the Lord should say, ‘If thou wilt enter into life, keep the commandments (*k*)’; and he enumerated those things which belong to good morals; if, without keeping these things, eternal life may be obtained by faith

(*e*) 2 Pet. c. 3. v. 11—18. (*f*) Jas. c. 2. v. 19.

(*g*) Mark, c. 1. v. 24. Matt. c. 16. v. 16.

(*h*) Jas. c. 2. v. 14.

(*i*) Jas. c. 2. v. 20.

(*k*) Matt. c. 19. v. 17.

faith alone, which is dead without works. How, again, will that be true, which he will say to those whom he is about to place on the left hand, ‘Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels (1) :’ Whom he does not blame, because they did not believe in him, but because they did not perform good works.”—Vol. 6. p. 179.

Alluding to a difficult passage in St. Paul’s first Epistle to the Corinthians, c. 3. v. 11. he says, “I confess I would rather hear those who are more intelligent and more learned, who so expound it, that all those things which I have mentioned above, remain true and unshaken; and whatever other things I have not mentioned, in which the Scripture most clearly testifies, that faith does not profit, except that faith which the Apostle has defined, that is, which worketh by love; but that it cannot save without works.”—Vol. 6. p. 180.

“All are dead in sins, without the exception of any one person, either in original sins, or in those which are added voluntarily, either ignorantly or knowingly, by not doing what is just; and one living person died for all who were dead, that is, He who had no sin whatever.”—Vol. 7. p. 579.

“They

(1) Matt. c. 25. v. 41.

“ They (the Pelagians) destroy the prayers which the Church makes, either for unbelievers, and those who resist the doctrine of God, that they may be converted to God; or for believers, that their faith may be increased, and that they may persevere in it.”—Vol. 8. p. 26.

“ Which free-will if God had not given, there could be no just sentence of punishment, nor reward for right conduct, nor a Divine precept to repent of sins, nor pardon of sins, which God has given us through our Lord Jesus Christ; because he who does not sin with his will, does not sin at all Which sins, as I have said, unless we had free-will, would not be sins Wherefore, if it be evident that there is no sin where there is not free-will, I desire to know what harm the soul has done, that it should be punished by God, or repent of sin, or deserve pardon, since it has been guilty of no sin.”—Vol. 8. p. 101.

“ Truth declares, that all those things, both visible and invisible, which subsist by nature, were made by God; among which, that the rational creature, being himself made, has received free-will, whether in the case of angels or of men; by which free-will, if he should be willing to serve God, according to the will and law of God, he would have eternal felicity with him: but if he
should

should be unwilling to submit to his law, and, using his own power, should act contrary to his command, he would be subject to due punishment according to his justice. This is the omnipotence of God in creating all things; this is his justice in rewarding sinners. But that there is free-will, and that from thence every one sins if he wills, and that he does not sin if he does not will, I prove not only in the Divine Scriptures, which you do not understand, but in the words of your own Manes himself Hear then concerning free-will, first, the Lord himself, where he speaks of two trees, which you yourself have mentioned : hear him saying, ‘ Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt.’ When, therefore, he says, either do this, or do that, he shews power, not nature. For no one except God can make a tree : but every one has it in his will, either to choose those things which are good, and to be a good tree ; or to choose those things which are bad, and to be a bad tree.”—Vol. 8. p. 488.

“ In infants who are baptized, the sacrament of regeneration precedes ; and if they shall hold the Christian piety, conversion will follow in the heart, the mystery of which has preceded in the body.”—Vol. 9. p. 140.

“ God has given to man free-will, without
which

446 *Quotations from the Fathers*, [CHAP. V.
which there can be neither a good nor a bad life."
Vol. 10. p. 88.

" Let us therefore first say this, and see whether it satisfies this question, that free-will, naturally given by the Creator to a rational creature, is that middle power which may either be directed to faith, or inclined to unbelief; and therefore a man cannot be said to possess that will whereby he has believed in God, which he has not received, since, when God calls, he rises from free-will, which he naturally received when he was created. But God wills, that all men should be saved, and come to the knowledge of the truth; not so, however, as to take away free-will from them, which using well or ill, they may most justly be judged." Vol. 10. p. 118.

" The nature of mankind, born of the flesh of that one transgressor, if it can be sufficient to itself to fulfil the law, and perform righteousness, ought to be secure of reward, that is, of eternal life, although, in some other nation or at some former period, it has been unacquainted with faith in the blood of Christ. For God is not unjust, to defraud the righteous of the reward of righteousness, if the sacrament of the Divinity and of the humanity of Christ which was manifested in the flesh, has not been announced to them. For how should they believe what they have
have

have not heard, or how should they hear without a preacher? For faith cometh by hearing, as it is written, but hearing by the word of God. But I say, Have they not heard? Their sound went into all the earth, and their words unto the end of the world (*m*). But before this began to take place, before the preaching itself arrives at the ends of the world, (because there are still nations, although, as it is said, very few, to whom this has not yet been preached)—what will human nature do, or what has it done, (which had either not before heard what was about to happen, or has not yet been informed of what has taken place)—except by believing in God who made the heaven and the earth, by whom it perceives itself also to have been naturally made; and by living rightly, it fulfils his will, without any faith in the passion and resurrection of Christ? Which if it were possible, or be still possible, I also say this, which the Apostle said of the law which the single nation of the Jews received—(how much more justly is it said of the law of nature, which all mankind received)—If righteousness is by nature, then Christ is dead in vain! But if Christ be not dead in vain, then all human nature can be justified and redeemed from the most just anger of God, that is from vengeance, by no means,

(*m*) Rom. c. 10. v. 14—17, 18.

443 *Quotations from the Fathers*, [CHAP. V. means, except by faith and the sacrament of the blood of Christ."—Vol. 10. p. 128.

"If he (Pelagius) will agree that the will itself, and the action, are assisted by God, and so assisted that we cannot will or do any thing well, without that assistance, no controversy will be left between us, as far as I can judge, concerning the assistance of the grace of God."—Vol. 10. p. 251.

After describing a person, who, when he departs from this life, will be received into the kingdom of Christ, he adds, "Wherefore, except on account of faith? which, although it saves no man without works, (for that is not a reprobate faith which worketh by love) yet by it sins also are forgiven, because the just live by faith," Vol. 10. p. 457.—"This (says Menardus, an editor and commentator of Barnabas's Epistles) rightly explains the meaning of this passage, 'The just liveth by faith;' namely, not by a solitary and naked faith, which is reprobate, which is void of good works, but by that faith which worketh by love, which is joined with good works."—Coteler. Ed. Apost. Fathers, vol. 1. p. 20.

"God has revealed to us by his holy Scriptures, that there is free-will in man."—Vol. 10. p. 718. And, after quoting a variety of passages,
he

he adds, “ As, therefore, we have proved by the foregoing testimonies of the Holy Scriptures, that there is free-will in man, to live well and to act rightly, so let us see what the Divine testimonies are concerning grace, without which we can do nothing good.”—Vol. 10. p. 721.

Having produced these passages from Augustine, I think it right to add, that very different opinions are maintained in many parts of his works, and particularly in his Treatise *De Dono Perseverantiæ*. At the end of that Treatise he seems aware of the dangerous tendency of what he has there written concerning grace, predestination, and faith, and thinks it necessary to prescribe the very words in which those doctrines ought to be delivered to persons who are not elect.

CHRYSOSTOM—A. D. 398.

Benedict. Edit.

“ AND what advantage is there in faith, if the life be not pure? But you, perhaps, are ignorant of these things, as you are inattentive to all our concerns. But I will quote to you the declaration of Christ, and observe whether the life be not inquired into, or whether punishments be assigned only to faith and doctrines. For having

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gone

gone up into a mountain, seeing a great multitude surrounding him, after other exhortations he said, ‘Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father’ (n).” He then quotes other passages to the same effect. Vol. 1. p. 52.

“If wickedness were inherent in men by nature, any one might with reason resort to an excuse. But since we are good or bad by our own free-will, what plausible ground could he assign, &c.?”—Vol. 1. p. 83.

In speaking of the Apostles as persons to be imitated, he supposes some one to object, that they enjoyed an extraordinary portion of grace; to which he answers, “If we were commanded to raise the dead, or to open the eyes of the blind, or to cleanse lepers, or to make the lame to walk, or to cast out devils, or to cure any other diseases of that kind, this excuse would have some weight. But if strict attention to conduct be required, and a display of obedience, where is the reasonableness of this objection? For you also enjoyed Divine grace at your baptism, and were made partaker of the Spirit, although not so as to be able to perform miracles, but in a degree sufficient to secure a right and correct behaviour; so that

(n) Matt. c. 7, v. 21.

that the perverseness lies in our own negligence only. And Christ in that day *(o)* does not give his rewards to those who have barely worked miracles, but to those who have performed his commands. 'Come,' says he, 'ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ;'—not because ye worked miracles, but because 'I was an-hungred, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me *(p)*.' And among the beatitudes he nowhere places those who work miracles, but those who lead a virtuous life. Therefore, although that grace be now contracted, this circumstance will not be able to injure us ; nor can we urge it in excuse for ourselves, when we give an account of our actions. For we admire those blessed persons, not on account of their miracles, for they were wholly derived from the power of God ; but because they displayed an angelic conduct ; and that is the effect of their own diligence, with assistance from above For a virtuous conduct, even without miracles, shall be rewarded, and not
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(o) Luke, c. 10. v. 12. 2 Tim. c. 1. v. 18.

(p) Matt. c. 25. v. 34—36.

the less on that account; but an ungodly life, even with miracles, shall not be able to escape punishment. So that this mode of reasoning is superfluous; and not only superfluous, but dangerous, and affording a handle to many heretics. For if they become thus admirable, not through their own free-will, but only through the grace of Christ, what prevents all men from being so? For grace, if it did not first require our own exertions, would have been abundantly poured into the minds of all men. For God is no respecter of persons. But, because it requires our own exertions, on that account it accompanies and remains with some, but it leaves others; and the rest it does not reach even at first. But that God, having at first examined the will, so gave grace before that Blessed Person displayed any thing to be admired, hear what he says concerning him; 'He is a chosen vessel unto me, to bear my name before the gentiles, and kings, and the children of Israel (q).' He who searcheth our hearts, declared these things before grace was given. Let us not then, O beloved, deceive ourselves, saying that it is impossible for any one to be like Paul. There will no more be another Paul in grace and miracles; but with respect to correctness of life, any person who wishes, may be such an one.

But

(q) Acts, c. 9. v. 15.

But if there be no such persons, it proceeds solely from want of will."—Vol. 1. p. 136.

"He wills, that even those who do not believe him, being converted, should be saved and believe, as St. Paul says, 'Who will have all men to be saved, and to come unto the knowledge of the truth (*r*):' And he himself said to the Jews, 'I am not come to call the righteous, but sinners to repentance (*s*).' And 'I will have mercy, and not sacrifice (*t*).' But when, after enjoying so great care, they will not reform, and acknowledge the truth, even then he does not forsake them. But though they have voluntarily deprived themselves of eternal life, he still gives them all things for the present life, making the sun to rise upon the bad, and the good, and sending rain upon the just, and the unjust, and affording them all other things for the support of this present life."—Vol. 1. p. 168.

"Every man has his proper gift of God, one after this manner, another after that. Observe the never-failing, but always conspicuous, character of apostolical modesty: he calls his own virtue the gift of God; and when he has laboured much, he attributes the whole to the Lord. And
where

(*r*) 1 Tim. c. 2. v. 4. (*s*) Matt. c. 9. v. 13.

(*t*) Hos. c. 6. v. 6.

where is the wonder, if he does this with respect to continence, when he uses the same form in speaking of preaching, in which he had undergone ten thousand labours, constant tribulation, inexpressible hardships, daily death? What does he say upon this subject? 'I laboured more abundantly than they all; yet not I, but the grace of God which was with me (u).' He does not say, that a part was his, and a part God's. This is like a grateful servant, to consider nothing as his own, but all things his master's; to think nothing his own, but all things his Lord's. And he does the same thing in another place; for after he had said; 'Having gifts, differing according to the grace that is given to us (x),' he goes on to reckon among these gifts, conduct in magistracies, mercy, and almsgiving; but it is evident to everyone, that these things are virtues, and not gifts. These things I have noticed, that when you shall hear him saying, Every man hath his proper gift, you may not be idle, or say to yourself, the thing does not require my exertion; Paul called it a gift; for he expresses himself thus from modesty, and not from a desire of reckoning continence as a gift. For, if it be a gift, why do you threaten them, saying, that 'they have

(u) 1 Cor. c. 15. v. 10.

(x) Rom. c. 12. v. 6.

have damnation, because they have cast off their first faith *(y)*.' For Christ 'has no where denounced punishment against those who have not gifts, but every where against those who do not lead a right life; and therefore what is particularly required of him is, a virtuous behaviour and irreproachable conduct. But the distribution of gifts does not depend upon the will of him who receives, but upon the determination of him who gives. On that account, he no where praises those who perform miracles, but he checks the exultation of his disciples, who were elated on this account, saying, 'Rejoice not, that the devils obey you *(z)*.' For those who are any where pronounced to be blessed, are the merciful, the humble, the meek, the pure in heart, the peacemakers, persons of these or of similar characters *(a)*."—Vol 1. p. 295.

" Whence it is evident, that obedience or disobedience to his exhortations is in our own power, and that we suffer no necessity, or tyranny from him."—Vol. 1. p. 729.

" If you be a Christian, believe in Christ; if you believe in Christ, shew me faith by works."
Vol. 2. p. 62,

" God,

(y) 1 Tim. c. 5. v. 12.

(z) Luke, c. 10. v. 17 & 20.

(a) Matt. c. 5. v. 1, &c.

“ God, from the first formation of man, implanted in him the law of nature. And what is the law of nature? He framed for us conscience, and enabled us to know from ourselves the difference between good and evil.”—Vol. 2. p. 127.

“ God is able not only to correct those who are made of clay, by the washing of regeneration, but also, through sincere repentance, to bring back those to their former state, who have fallen after they have received the influence of the Spirit.”—Vol. 2. p. 230.

“ As there is no advantage to those who sow, when they cast their seed by the way side; so is there no advantage to us from being called Christians, unless we perform works suitable to that appellation. I will, if you please, produce to you a witness deserving of credit, James the brother of God, who says, ‘ Faith without works is dead (*b*).’ Wherefore, the working of works is every where necessary; for if that be wanting, the appellation of Christians can be of no service to us.”—Vol. 2. p. 348.

“ Since he has made us masters of the choice of bad and good actions, and wishes us to be voluntarily good; therefore, if we be not willing, he does not force, he does not compel; for to be good by force is not to be good at all.”—Vol. 2. p. 380.

“ That

(*b*) James, c. 2. v. 26.

“ That we may understand the difference between the traitor and the disciples, let us attend to what follows ; for the Evangelist relates every thing to us with accuracy. When these things, he says, happened, when the treason succeeded, when Judas destroyed himself, when he made those wicked bargains, and sought an opportunity to betray him ; then came the disciples to him, saying, ‘ Where wilt thou that we prepare for thee to eat the passover (*c*).’ Have you seen the disciples? Have you seen the disciple? The one was busy about betraying him ; the others about ministering unto him. The one entered into agreements, and was anxious to receive the price of his Master’s blood ; the others prepare themselves to serve him. But both he and they had enjoyed the advantage of seeing the same miracles, and hearing the same instructions ; Whence then arose the difference? From the will ; for this is the cause of men being good or bad.”—Vol. 2. p. 391.

“ When you hear these things, do not imagine that the calling, carries with it necessity ; for God does not compel, but leaves men masters of their free-will, even after they are called.”—Vol. 2. p. 492.

“ ‘ If ye be willing and obedient, ye shall eat the

the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it (*d*).’ Do you see how God speaks, and what laws he lays down? Hear also how Fate speaks, and how it lays down contrary laws; and learn how the former are declared by a Divine Spirit, but the latter by a wicked demon, and a savage beast. God has said, ‘If ye be willing and obedient,’ making us masters of virtue and wickedness, and placing them within our own power. But what does the other say? that it is impossible to avoid what is decreed by Fate, whether we will or not. God says, If ye be willing, ye shall eat the good of the land; but Fate says, although we be willing, unless it shall be permitted us, this will be of no use. God says, If ye will not obey my words, a sword shall devour you; Fate says, although we be not willing, if it shall be granted to us, we are certainly saved. Does not Fate say this? What then can be clearer than this opposition? What can be more evident than this war, which the diabolical teachers of wickedness have thus shamelessly declared against the divine oracles? But, as I have said, that demons and men like demons (I mean the Greeks) should believe these things, is no wonder: but that you, who were thus enjoying

joying the divine and saving instruction, should despise these things, and adopt those absurdities, which destroy the soul, this is of all things the most grievous."—Vol. 2. p. 758.

"In proof of what I have said, I will quote to you the words of Christ himself: he said to Peter, 'Behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not (c):' What does this sifting mean? To whirl about, to move, to shake, as when things are sifted; but I, says he, prevented it, knowing that you cannot bear temptation. For the expression, 'that your faith may not fail,' shews that if he had permitted, his faith would have failed. But if Peter, the warm admirer of Christ, who exposed his life ten thousand times for him, and was always the foremost of the Apostles, and was pronounced blessed by his Master, and was called Peter on that account, because he had an unshaken and immovable faith, would have been carried away, and would have fallen from his profession, if Christ had permitted the devil to tempt him as much as he wished, what other person will be able to stand without his assistance? Wherefore Paul also says, 'God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation,

(c) Luke, c. 22. v. 31, 32.

tion, also make a way to escape, that ye may be able to bear it (*f*).’ For he not only does not suffer a temptation to be brought above our strength, but even in that which is not above our strength, he is present, supporting and assisting us, when we shall first have contributed what we have of our own, namely, willingness, hope in him, thanksgiving, perseverance, patience. For not only in dangers which are above our strength; but also in those which are not above our strength; we stand in need of assistance from above, if we would resist manfully.”—Vol. 3. p. 35.

“ Let us constantly both preserve a right faith, and lead a good life, since it is every where declared to us, that without it there will be no advantage in right doctrines.”—Vol. 3. p. 239.

“ But why does he call it the Spirit of Faith, and reckon it in the catalogue of graces? For if faith be a grace, and be given by the Spirit only, and be no merit of our own, neither those who disbelieve, will be punished, nor those who believe, praised. For such is the nature of graces given, that they have no crowns, no rewards. For a gift is not the merit of those who receive, but the liberality of him who gives. Therefore he ordered his disciples not to rejoice, because they cast out devils; and he expelled from the kingdom of
heaven

heaven those who prophesied in his name, and performed many miracles, since they had no claim from their own right actions, but wished to be saved by gifts only. If, then, this is the nature of faith, and we have contributed nothing ourselves to it, but every thing is of the grace of the Spirit, and it has infused itself into our minds, and we are to receive no reward for it, how is it that he says, ‘With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation’(g)?’ Because faith is the merit of the virtue of him who believeth. But how does he intimate the same thing in another place, saying, ‘To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness (h);’ if the whole be of the grace of the Spirit? And how did he give to the patriarch Abraham many crowns of praise on account of it? Because, despising all present things, he trusted in hope, beyond hope. Why then does he call it the Spirit of Faith? From a desire of shewing, that to believe at first, and to obey when called, is from our own good disposition. But after the foundation of faith is laid, we want the assistance of the Spirit, that it may remain constantly unshaken and unmovable. For neither

God,

(g) Rom. c. 10. v. 10.

(h) Rom. c. 4. v. 5.

God, nor the grace of the Spirit, prevents our choice; but it calls and waits, so that we go of our own accord and willingly; then, after we have thus gone, it supplies all assistance from itself. For since the devil, after we have approached Faith, immediately makes his attack, being desirous of extracting this good root, and eager to sow tares, and to corrupt the genuine and pure seed; then we want the assistance of the Spirit, that, like a diligent husbandman, assiduously watching over our soul, he may, by much care and foresight, always guard this young plant of faith. Therefore in his Epistle, he commanded the Thessalonians, saying, ‘Quench not the Spirit (*i*);’ shewing, that if the grace of the Spirit has entered into us, we shall hereafter be able to resist the devil, and all his wiles. For if no one call Jesus, Lord, but by the Holy Spirit, much more he will not be able to have his faith safe and rooted, except by the Holy Spirit.” Vol. 3. p. 263.

“He (Adam) was the cause of all the evils to himself, as you will hereafter learn, both of the loss of so great good, and the condemnation which he underwent on account of his disobedience.”—Vol. 4. p. 120. .

“Have you seen how the Lord endowed our
nature

(*i*) 1 Thess. c. 5. v. 19.

nature with free-will? For tell me how it happened, that those hastened to wickedness, and made themselves liable to punishment; but this man chose virtue, and, by avoiding communication with them, escaped punishment. Is it not evident that it was because each by his own free-will chose either wickedness or virtue? For if it were not so, and if free-will were not implanted in our nature, neither the one ought to be punished, nor the other to receive the reward of virtue. But since every thing is left in our own will, after grace is given from above, on that account both punishments are prepared for sinners, and rewards for those who act rightly."—Vol. 4. p. 194.

"Let us then, I beseech you, imitate that just person, and be diligent to contribute our own exertions, that we may make ourselves worthy of assistance from God. For on that account he waits for opportunities from us, that he may display his great kindness. Let us not, then, through negligence deprive ourselves of his gifts; but let us hasten and be eager to lay hold of the beginning, and to enter upon the path which lead; to virtue, that, enjoying assistance from above, we may be able to arrive at the end. For we cannot rightly do any thing which is good, if we do not enjoy aid from above."—Vol. 4. p. 241.

In speaking of Abraham, he says, "That just man possessed every virtue in an eminent degree; for he was not only affectionate to his relations, hospitable, and compassionate, but he also displayed all other virtues in great abundance. For whether he had occasion to display patience, you will find him arrived at that high eminence; or humility, you will again see him yielding to no one, but surpassing all; or if he had occasion to display faith, in this respect also he will be found more meritorious than any other person. For his soul is, as it were, an animated image, exhibiting in itself the various colourings of virtue. What excuse then is left for us, who although one person possessed in himself all virtues, are so destitute as to be unwilling to exercise a single virtue? For that we are destitute of all good qualities, not from want of power, but from want of will, is clearly manifest from hence, that many of our fellow-creatures may be pointed out, who were illustrious for their virtue. And the very circumstance, that this patriarch, who lived before the time of grace, and before the law, reached such a measure of virtue by himself, and from his natural knowledge, is sufficient to deprive us of every excuse. But, perhaps, some will say, this man enjoyed great favour from God, and that the God of the universe shewed great regard

for him. This I acknowledge; but unless he had first shewn things from himself, he would not have enjoyed things from God. Do not therefore consider this only, but, by examining every particular, learn, that having first given proof of his own inherent virtue in all things, he was on that account thought worthy of the assistance of God. And this we have often pointed out to you, that when he departed from his native country, he had not received the seeds of piety from his ancestors, but shewed a great regard to God, from within and of himself; and when lately removed from Chaldea, being again suddenly ordered to change his own for a foreign country, he did not hesitate or delay, but immediately did what he was commanded, and that without knowing where his wandering would end: he hastened and was anxious to obey in circumstances of uncertainty, as if they had been confessedly clear; thinking that the command of God was to be preferred to every thing. Have you observed how, from the beginning and at the very outset, he acted from himself, and on that account he enjoyed every day the more abundant assistance of God? In the same manner let us also, my beloved, if we wish to enjoy favour from above, imitate the patriarch, and not delay the exercise of virtue; but let us embrace, and so

zealously practise, every virtue, that we may draw down upon us that eye which never sleepeth, to reward us. For he that knoweth the secrets of our minds, when he sees us displaying a sound disposition, and zealous in our struggles for virtue, immediately affords his assistance, at the same time lightening our labours, and strengthening the infirmity of our nature, and dispensing abundant recompense. And truly, in the Olympic contests you will find nothing of this kind; the Gymnasiarch stands still, only looking at those who contend, unable to give any assistance, but waiting till victory shall be declared. But it is not so with our Master; he contends on our side; he reaches out his hand; struggles together with us, and almost, as it were, delivers up to us the subdued enemy, and does every thing that we may be able to prevail and be victorious, and that he may place upon our heads the crown that fadeth not away. Let us not then be idle; but, knowing that there is a contest, and that there are struggles, we ought to be prepared for the conflict: let us daily have our minds strong and vigorous, that, enjoying assistance from above, we may be able to bruise the head of that wicked beast, I mean the enemy of our salvation."

Vol. 4. p. 423.

"This was done not without some reason, but
 6 that

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that the prophecy of God might be fulfilled, which says, Jacob have I loved, but Esau have I hated. For since God foresaw what would happen, he declared before-hand the virtue of the one, and the unworthy disposition of the other."—Vol. 4. p. 499.

"Virtue and vice depend upon our own will after grace is given from above: if we be diligent, we may become conspicuous for virtue; and on the other hand, if we be negligent, we fall into the abyss of sin. For this is the thing in which we differ from brute animals, that we are honoured with the gift of reason by the merciful God, and the knowledge of good and evil is implanted in our nature. Let no one then pretend that he neglects virtue from ignorance, or from his not having any one to guide him into its path. For we have a sufficient teacher, conscience; and it is impossible that any one should be deprived of its assistance. For the knowledge of what he ought to do, is implanted in the very formation of man; that, displaying his own good disposition as in a contest, in undergoing the labours of virtue in the present life, he may receive the rewards of virtue; and having laboured for a short time, he may be thought worthy of an everlasting crown; and having chosen virtue in this transitory world, he may enjoy immortal happiness to end-

less ages. Knowing this, beloved, let us not betray this privilege of our nature ; let us not be ungrateful for so great a benefit, or, by pursuing short-lived seeming pleasure, lay up for ourselves lasting sorrow : but, always seeing before us that eye which sleepeth not, which knoweth the secrets of our hearts, let us so regulate our whole conduct, and, fortifying ourselves with the arms of the Spirit, and displaying our own good disposition, let us so draw down assistance from above, that enjoying co-operation from thence, and having subdued our enemy, and defeated his wiles, we may be able to obtain that happiness which the Lord has promised to those who love him." Vol. 4. p. 522.

" Although he enjoyed assistance from above, yet he first displayed his own strength. And thus let us also rest assured, that though we make ten thousand endeavours, yet we shall never be able to do any thing rightly unless we enjoy assistance from above. For unless we enjoy assistance from thence, we can never do any thing rightly which we ought to do ; so again, unless we contribute what we have of our own, we shall not be able to obtain assistance from above. Let us therefore studiously endeavour, both to contribute what we have of our own, and to draw down favour from above, that both by our own exertions, and the kindness
of

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of God, our virtue may daily increase, and that we may enjoy a large share of grace from above."

Vol. 4. p. 569.

"Since then there are such snares, and such attacks, do thou lead me in the way; for I have need of thy assistance. For to be led in the way is derived from him; but let it be our endeavour to be worthy of being conducted by that hand. For if you be unclean, that hand does not direct you; or if you be covetous, or have any other spot."—Vol. 5. p. 35.

"Luke writes concerning a certain woman, that the Lord opened her heart, that she attended unto the things which were spoken by Paul (*k*); and Christ says, 'No man can come to me, except the Father draw him (*l*):' If therefore this be the act of God, in what respect do the unbelievers sin, since neither the Spirit assists them, nor does the Father draw them, nor the Son conduct them? For he says of himself, 'I am the way (*m*);' but this he says shewing that there is need of him, in order to be conducted to the Father. If therefore the Father draws, the Son conducts, the Spirit enlightens, how do they sin, who are neither drawn, nor conducted, nor enlightened?

(*k*) Acts, c. 16. v. 14. (*l*) John, c. 6. v. 44.

(*m*) John, c. 14. v. 6.

lightened? Because they do not make themselves worthy to be thus enlightened. Observe what happened to C  rnelius; for he did not find this in himself; but God called him, because he previously made himself worthy. On this account, Paul, reasoning concerning faith, said, ‘And that not of yourselves; it is the gift of God (*n*).’ However, he does not leave you destitute of good actions. For if he draws, and conducts, he nevertheless requires an obedient mind, and then he adds assistance from himself. Wherefore, in another place, Paul says, ‘To them who are called according to his purpose (*o*):’ for our virtue and our salvation are not subject to necessity. For though the greater part be his, nay almost the whole, yet he has left some little for us, that there may be a fair ground for reward.”

Vol. 5. p. 310.

“Do you see how great diligence this expression requires from us? For, because they mention assistance, and call for aid from above, he exhorts and advises, saying as it were thus, ‘If ye wish to obtain this, contribute what you have of your own. But what does he advise? Hear: ‘Take heed lest thy foot slip;’ that is, do not err, do not stumble; and then thou shalt have God stretching out his hand, neither leaving thee,

(*n*) Eph. c. 2, v. 8.

(*o*) Rom. c. 8, v. 28.

thee, nor forsaking thee. Therefore the beginning is from ourselves, and this we have in our power. But since it is in our power, when we wish to obtain any thing, we ought to contribute whatever we have; for this is the will of God: though small and of little value, yet we ought to contribute what we have, not inertly, or idly, or supinely, but with energy and zeal for our salvation. If you supply what you have of your own, his assistance will follow. This appears from hence, that although we contribute what we have, yet we still want his aid, that we may be in safety, that we may remain immovable.”—Vol. 5. p. 336.

“As it is impossible to bring things to a conclusion without the assistance of God, so even with God’s assistance it is not possible to obtain the end, if we ourselves be idle and supine.” Vol. 5. p. 355.

“Many, having a correct faith, but leading a corrupt life, have been of all mankind most miserable.”—Vol. 5. p. 360.

“‘O Lord, thou hast searched me out, and known me (q);’ What, do you say that God knew after he had searched out, but did not know before he searched out? No, God forbid. For how should this be, when God knows all things before they happen? But the expression,
Thou

Thou hast searched me out, means, Thou knowest me accurately. For as the Apostle, when he says, that he searcheth the hearts, does not mean to convey the idea of ignorance, but of accurate knowledge, so likewise the Psalmist, when he says, Thou hast searched me out, means the clearest knowledge, that is, you know me accurately. 'Thou knowest my down-sitting and mine up-rising:' by down-sitting and up-rising he means the whole life; for in this consists life, in actions, in works, in goings in, in comings out. Then as he had said in the beginning, Thou hast searched me out, lest any one should be so absurd as to think, that he knew by means of searching out, or by the experience of facts, because he said, Thou knowest my down-sitting and mine up-rising, observe how he corrects it, by subjoining, 'Thou understandest my thoughts long before:' for by this he shews, that he did not know by searching out, that he had no need to search out, but he knows all things by his attribute of prescience. For he who knows the thoughts in the mind, does not want the searching out by facts; especially as he not only knows the thoughts when they are in the mind, but before they rise in the mind; and not only before they rise in the mind, but long before; therefore, being willing to shew this, he added, Thou understandest my thoughts
long

long before. If then God knows the thoughts, why does he add the searching out by facts? Not that he himself may learn, but that he may prove those who persevere. For he knew Job before his trial, and therefore he bore testimony, saying, that he is a perfect and upright man, and one that feareth God; but he added the trial to make him more confirmed, to expose the wickedness of the devil, and to make others more diligent by his example. And why do you wonder that he did this in the case of Job, since he does the same thing with respect to sinners? For he clearly knew that the Ninevites did not deserve to be destroyed, but that they would repent and reform: but nevertheless he makes the trial by facts, and every where gives proof of his care and mercy, not content with his knowledge. Therefore the only-begotten Son of God says, 'If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works (r).' But as many of a dull mind and perception say things of this kind, that because he has chosen some, and loved some, and hated others, therefore some are wicked and others good, he persuades by facts, correcting such opinions, and producing a proof from works; and he declares, even before the thing takes place, that
such

such a man will be virtuous, that they may understand his attribute of prescience; and he brings the proof by facts, lest any absurd person should say, that a man became such as he was through the prediction. Observe what Paul says upon this subject; ‘For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger(s).’ For it was not necessary to wait for the event of things, but beforehand he knew who would be wicked, and who would be the contrary.”—Vol. 5. p. 409.

“We ought to contribute what we have of our own we ought also to invoke assistance from God, that our exertions may succeed.”—Vol. 5. p. 432.

“He speaks again of mercy, which is the greatest glory of his kingdom, that he not only supports those who are standing, but he does not suffer them to fall, who are ready to fall, and he raises up those who are fallen; and what is wonderful, this he does to all; not to this or that person, but to all, although they be slaves, or poor, or mean, or descended from those who are mean; for he is the Lord of all. Nor does he

pass

pass by those who are fallen, or neglect those who are tottering. This he does in the whole human race, this he does in every individual. But if some of those who have fallen do not rise again, this is not to be imputed to him, who is willing to raise them up ; but to them, who are unwilling to rise again : since he was willing to raise up even Judas, after he had fallen, and did every thing for it ; but Judas was unwilling. He raised up David who had fallen, and made him strong. He supported Peter when about to fall.”—Vol. 5. p. 473.

“ He gave the written law to no other persons. For all had the natural law declaring in them what was good, and what was bad. For God when he formed man, implanted in him this impartial judgement, the witness of conscience in every one. But to the Jews he gave this peculiar distinction, that of declaring to them by writing what is lawful. Therefore he did not say that *he did not do* in any other nation, but that *he did not do so* : that is, he did not send them tables, or a written law, or Moses as a legislator, or the other things which took place in Mount Sinai. But all these things the Jews alone enjoyed as their peculiar privilege. All mankind, however, had a sufficient law in their conscience, which Paul also declared in these words : ‘ When
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the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves' (*t*)."—
Vol. 5. p. 486.

"What would be more unjust, than that those should be punished, who are not able to do what ought to be done, or that those should suffer, whose actions are not in their own power? Therefore, when he appears beseeching God, that their punishment may not be more severe, he shews that they deserve to be punished. And this establishes free-will. For if they were not capable of doing what ought to be done, he ought not to have intreated for a milder punishment, but for no punishment at all. Or rather, there was no occasion for any intreaty; for God does not want any one to intreat him not to punish the innocent. Do I say God? since not even a man who has any understanding wants to be so intreated. When therefore, the prophet appears intreating for the Jews, it is clear that he intreats for sinners. But this is sin, when having it in our power not to transgress the law, we do transgress it. It is therefore perfectly evident that our right conduct is in our own power, as well as in God's. Of this kind is the passage, 'So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy ;'

(*t*) Rom. c. 2. v. 14.

mercy(*u*):' And why do I run, says he, and why do I will, if every thing be not in my power? That by willing and running you may obtain the assistance and favour of God, so that he may co-operate with you, and stretch out his hand, and conduct you to the end. For if you omit this, and cease to run and to will, neither will God stretch out his hand, but he will also depart. Whence does this appear? Hear what he says to Jerusalem; 'How often would I have gathered thy children together, and ye would not! Behold, your house is left unto you desolate (*r*).'⁽¹⁾ Do you see how God departed because they were unwilling? Therefore we have need to will and to run, that we may gain the favour of God. This then the Prophet declares, that to act rightly, is not in our own power, but depends upon the assistance of God; but to choose, is in our own power and will. But some one may say, that if acting rightly depends upon the assistance of God, and it is not in my power to act rightly, I ought not to be blamed: for when I shall have done every thing in my power, and shall have willed, and chosen, and entered upon the business, but he upon whom the success depended shall not have assisted me, or stretched out his hand, I am freed from all blame. But
this

(*u*) Rom. c. 9. v. 16. (*r*) Matt. c. 23. v. 37, 38.

this is not the real case. For it is impossible, if we will, and choose, and resolve, that God should desert us. For if he encourages, and exhorts those who are unwilling, to be willing, much more does he not desert those who choose of their own accord. 'For look, says he, at the generations of old, and see, did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? (*y*).'¹ And again, Paul says, 'Hope maketh not ashamed (*z*);' that is, hope in God: for it is impossible for any one to fail, who hopes in God with all his mind, and exerts himself to the utmost. And again, 'God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it (*a*).'² Therefore the wise man advises, saying, 'My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Cleave unto him, and depart not away (*b*).'³ And again we are told, 'He that endureth to the end shall be saved (*c*).'⁴ These are all rules, and laws, and unalterable decrees; and this ought to be fixed in your mind, that it is impossible that
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(*y*) Eccles. c. 2. v. 10. (*z*) Rom. c. 5. v. 5.

(*a*) 1 Cor. c. 10. v. 13. (*b*) Eccles. c. 2. v. 1, &c.

(*c*) Matt. c. 10. v. 22.

any one who is diligent and takes care for his own salvation, and makes all the exertion in his power, should ever be deserted by God. Do you not hear what he says to Peter: 'Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not (*d*).'¹ For when he sees the burden too great for our strength, he stretches out his hand and tightens the temptation; but when he sees us, from indolence and neglect, giving up our salvation, and not willing to be saved, he leaves and forsakes us. For he does not force or necessitate; and as he acted with respect to instruction, so he acts upon this occasion. For he did not drag or compel those who were unwilling to hear, and went away: so he explained what was obscure and mysterious, to those who were attentive. So it is with respect to actions: those who are senseless, and unwilling, he does not compel or force; but those who are of their own accord ready, he draws with great earnestness. Therefore Peter says, 'Of a truth I perceive that in every nation, he

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(*d*) Luke, c. 22. v. 31, 32.—I have given our Bible translation of this passage, although it does not exactly correspond with the words in Chrysostom, who probably quoted from memory. The same observation will apply to other passages of Scripture, as quoted by Chrysostom, and also by other Fathers.

that feareth God, and worketh righteousness, is accepted with him (*e*).’ And the prophet says the same thing, ‘If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword (*f*).’ Knowing therefore these things, that to will and to run is in our power, and that by willing and running we draw God to our assistance, and that having obtained his assistance, we shall bring our affairs to a prosperous conclusion, let us rise, my beloved, and exert all our diligence in the salvation of our souls, that, having laboured here for a short time, we may enjoy immortal happiness to all eternity.”—Vol. 6. p. 165.

“Do not think that baptism is sufficient, if you should afterwards be wicked; for we have need of virtue, and much philosophy. . . . Many of those who believed, were about to lead a life unworthy of their faith.”—Vol. 7. p. 156.

“Not only by the hope of future things, but also by other means, God has made virtue easy, namely, by always co-operating with and assisting us. And if you will only supply a little exertion, all the rest will follow. For this reason he wishes you to do a little, that the victory may be your own.”—Vol. 7. p. 220.

“Do you observe how he teaches moderation,
shewing

(*e*) Acts, c. 10. v. 34, 35. (*f*) Is. c. 1. v. 19, 20.

shewing that virtue does not depend upon our own diligence only, but also upon grace from above."—Vol. 7. p. 251.

In his Homily upon this text, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (*g*);' he says, "In this passage Christ seems to me to reprove the Jews, who placed every thing in their dogmas, without any regard to their lives. Therefore St. Paul accuses them, saying, 'Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will (*h*);' but there shall be no advantage to you from thence, unless there be a correspondence in your life and works. But he did not stop here, but said much more; 'For many will say to me in that day, Lord, Lord, have we not prophesied in thy name (*i*)?' for he says, not only he who has faith but leads a careless life, is excluded from heaven, but although with his faith a person shall have performed many miracles, and have done nothing good, he also is equally excluded from those sacred gates."—Vol. 7. p. 299.

"But this he said, not introducing necessity, or indiscriminate and accidental chance, but
shewing

(*g*) Matt. c. 7. v. 21. (*h*) Rom. c. 2. v. 17, 18.

(*i*) Matt. c. 7. v. 22.

shewing that they are themselves the cause of all the evils, and being willing to declare that the thing is a gift, and a grace given from above. But because it is a gift, it does not take away free-will; and this is manifest from what follows. Observe then how he shews that the beginning is from ourselves, lest the one should despair, and the other should be negligent, when they hear that it is a gift. ‘For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath (*k*).’ This expression is full of obscurity, but it shews unspeakable justice: for its meaning is this; when any one has diligence and zeal, all things shall be given him from God: but when he shall be destitute of these qualities, and not contribute his own exertions, neither is any thing given him from God.”—Vol. 7. p. 476.

“Again they bring other objections, asking, And why did God make him such? God did not make him such; far from it; for then he would not have punished him. For if we do not blame our servants for those things of which we are ourselves the cause, much less would the God of the Universe. But the objector says, Whence came he such? From himself, and from his

(*k*) Matt. c. 13. v. 12.

his own negligence. What, from himself? Ask thyself: For if the bad be not bad from themselves, do not punish your servant, or reprove your wife for her offences, or beat your son, or accuse your friend, or hate your enemy who injures you. For all these deserve pity, not punishment, if they do not offend from themselves. But he says, I cannot philosophize. But when you shall perceive that it is not the fault of them, but of some necessity, you can philosophize. When your servant, prevented by illness, does not do what he is ordered, you not only do not blame him, but you pardon him. Thus you testify that some things are from himself, and some not from himself. So that if you had known that he was wicked because he was born so, you would not only not have accused him, but you would have forgiven him. For you would not forgive on account of illness, and refuse forgiveness on account of the act of God, if he had been made such from the beginning. And it is easy to confute these objectors by other arguments, for great is the abundance of truth. Why did you never blame a servant because he is not handsome, or tall, or swift? Because these things depend upon nature. Therefore he is free from blame, as far as the faults of nature are concerned; and this no one will contradict. When, therefore, you

blame, you shew that it is not the fault of nature, but of the will. For if when we do not blame, we confess that the thing depends upon nature, it is clear that when we do blame, we declare that it is the fault of the will. Do not therefore use any perverse reasoning, or sophistry weaker than the spider's web, but answer me this question; Did God make all men? This is acknowledged by every one. How then does it happen that all men are not equal with respect to virtue or vice? Whence is it that some are honourable, and good, and modest; some wicked and abandoned? For if these things do not depend upon the will, but are derived from nature, how does this difference of character arise? For if all be bad by nature, it is not possible that any should be good; or if all be good by nature, no one can be bad. For if there be one common nature to all men, all men must be one and the same, either good or bad. But if we should say, that some are good by nature, and others bad, which would be contrary to reason, as we have shewn, these things must be unalterable, for what is derived from nature is unalterable. But consider, all men are mortal, and liable to passions; and no one can divest himself of his passions, however he may attempt it. But now we see, that many from being good become bad, and from being bad become

become good, the former by negligence, the latter by diligence; which is a clear proof that these things are not derived from nature. For things derived from nature are not changed, nor is diligence necessary to acquire them. For as it requires no labour to see and to hear, so likewise would virtue require no exertion on our part, if it were conferred by nature."—Vol. 7. p. 595.

"Wherefore, I beseech you, let us make every exertion, both to stand in the right faith and to lead a good life. For if we do not lead a life worthy of faith, we shall suffer extreme punishment. And this indeed the blessed Paul shewed in former times, when he said, 'All did eat the same meat, and all did drink the same spiritual drink,' and he added, that they were not saved, for they were overthrown in the Wilderness. And Christ declared the same thing in the Gospels, when he introduced some who had cast out devils, and had prophesied, and were led away to punishment. And all his parables, such as that of the virgins (*l*), that of the net (*m*), that of the thorns (*n*), that of the tree which brings not forth fruit (*o*), require virtue displayed in works. He seldom discourses concerning dogmas, for they require no labour, but concerning life often, or rather

(*l*) Matt. c. 25.

(*m*) Matt. c. 13.

(*n*) Mark, c. 4.

(*o*) Matt. c. 7.

rather every where ; for in this there is a constant war, and therefore labour. And why do I speak of the whole behaviour ? for the neglect of a part of it causes great evils : for example ; mercy neglected casts those who do neglect it into hell-fire, although this is not the whole of virtue, but a part of it. Nevertheless the virgins, because they had it not, were punished ; and the rich man for this reason was tormented ; and those who did not feed the hungry were on this account condemned with the devil." Vol. 7. p. 640.— Other instances of the same kind are added.

" The being called and purified was of grace, but that the person called and made pure should continue so, depends upon the diligence of those who are called. The being called does not proceed from merit, but from grace."—Vol. 7. p. 681.

In commenting upon Matt. xxv. 34. 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ;' he says, " He does not say, receive, but inherit, as belonging to you, as derived from your Father, as your own, as due to you from above : For, says he, before you were born, these things were prepared and provided for you, since I knew that such would be your conduct."—Vol. 7. p. 760.

In

In commenting upon these words, Matt. xxv. 41. 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;' he says, "To these he says, 'Depart from me ye cursed,' no longer, by the Father, for he did not curse them, but their own works cursed them;—'into everlasting fire, prepared'—not for you, but, 'for the devil and his angels.' For when he spoke of the kingdom, 'Come ye blessed, inherit the kingdom,' he added, 'prepared for you from the foundation of the world:' but he did not speak of the fire in the same manner, but—'prepared for the devil and his angels.' For I, indeed, prepared the kingdom for you, but I prepared the fire not for you, but for the devil and his angels. But since you have cast yourselves into it, set that down to your own account."—Vol. 7. p. 760.

Speaking of Judas Iscariot, he says, "And how, some one may object, did he become such a person? he who was called by Christ! Because the calling of God does not carry necessity with it, nor does it force the mind of those who are unwilling to choose virtue; but it exhorts, and advises, and does every thing to persuade men to be good; but if some will not consent, it does not impose any necessity upon them."—Vol. 7. p. 770.

“Hence we learn an important maxim, that the will of man is not sufficient, unless a person enjoys assistance from above: and again, that we gain nothing by assistance from above, unless our own will be added. These two things Judas and Peter prove: for the one enjoying great assistance, was not benefited, because he was not willing, and did not contribute his own exertions; but the other having a ready will, fell because he did not enjoy any assistance, for virtue is composed of these two things. Wherefore, I beseech you not to be supine, referring every thing to God, nor to think that, being diligent, you can do every thing right by your own labours. For God does not wish us to be supine. Therefore he does not do every thing himself, nor does he wish us to be arrogant.”—Vol. 7. p. 787.

“Let us glorify him both by faith and by works, for sound doctrines are of no avail to salvation, if our life be corrupt.”—Vol. 8. p. 31.

“If God lightens every man that cometh into the world, how does it happen that so many have remained without light? For all have not known the worship of Christ: How then does he lighten every man? As far as depends upon him. But if some, voluntarily shutting the eyes of their understanding, were not willing to admit the rays of this light, their darkness was not in consequence

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quence of the nature of this light, but of the wickedness of those who voluntarily deprive themselves of the gift. For grace is poured upon all, excepting neither Jew nor Greek, nor Barbarian, nor Scythian, nor free, nor slave, nor man, nor woman, nor old, nor young; but coming to all equally, and calling them with equal honour. But those who are not willing to enjoy this gift, must with justice impute to themselves this blindness. For when the entrance being open to all, and no one hindering, some from an evil will remain without, they perish, not from any other person, but from their own wickedness.”—Vol. 8. p. 48.

“ He speaks of the inexpressible blessings of those who received him, and briefly comprehends them in these words, saying, As many as received him, he gave them power to become the sons of God. Whether they be slaves, whether they be free; whether they be Greeks, whether they be Barbarians, whether they be Scythians; whether they be unwise, whether they be wise; whether they be women, whether they be men; whether they be young, whether they be old; whether they be ignoble, whether they be noble; whether they be rich, whether they be poor; whether they be governors, whether they be governed; he says, all are thought worthy of this same honour. For faith, and the grace of the Spirit, taking away the
inequality

inequality of human conditions, reduced all into one shape, and stamped upon them one royal character. What could be equal to this kindness? A king, formed out of the same clay that we are, does not condescend to enlist into the royal army, his fellow creatures, those who partake of the same nature as himself, and who are often superior to him in disposition, if they happen to be slaves: But the only-begotten Son of God did not disdain to enrol into the list of sons, publicans and magicians, and slaves, and the meanest of mankind, many who were maimed in the body, and had a variety of defects. So great is the power of faith in him, such is the excellence of grace. And as the nature of fire, by being applied to metallic earth, immediately makes it gold, so much more does baptism make those who are washed, gold instead of clay, the Spirit like fire at this time descending into our souls, and burning up the image of the clay, and bringing the image of that which is heavenly, new and bright, and as it were shining out of a furnace. And why did he not say that he made them the sons of God, but, he gave them power to become the sons of God? That he might shew that there is need of great diligence to keep the image of adoption, imprinced upon us at baptism, entirely free from spot or blemish; and that he might at

the same time declare, that no one shall be able to take this power from us, if we do not first take it from ourselves. For if they who have received authority over certain things from men, retain a power nearly as great as the donor's; much more those who have obtained this honour from God, if we do nothing unworthy of this power, shall be the most powerful of men, inasmuch as he is the greatest and the best of all beings, who conferred this honour upon us. And at the same time he means to shew, that grace is not given indiscriminately, but to those who are willing to receive it, and diligently seek it; for it is in their power to become sons. For if they do not first choose it, the gift does not come, nor does it operate. This, therefore, he has said, taking away necessity every where, and shewing freedom of will. For in these mysteries it is the part of God to give grace, and of man to supply faith. And after this there is need of much diligence. For it is not sufficient for the keeping of our purity, only to be baptized and to believe; but it is necessary, if we would always enjoy this excellence, to exhibit a life worthy of it: but this, God has placed in our own power. For to be born according to this mystical birth, and to be purified from all our former sins, this is effected by baptism; but, to remain hereafter pure, and to admit

admit no spot afterwards, this is in our power, and depends upon our own diligence. On which account he has reminded us of the mode of our birth, and has pointed out its excellence, by comparing it with our carnal birth;—‘Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (*p*).’ This he did, that, having learnt the vileness of our former birth by blood, and the will of the flesh, and having known the sublimity and nobleness of our second birth through grace, we should conceive a high idea of it, and worthy of the gift of him who hath begotten us, and that we should hereafter exert great diligence. For there is no small fear, lest defiling this beautiful robe by our future negligence and offences, we should be cast out of the vestibule and the bride-chamber, like those five foolish virgins, or like him who had not a wedding-garment; for he was one of the guests—for he too was called. But because, after he was called, and had received so great honour, he insulted him who called him, hear what punishment he suffers, how pitiable and lamentable. For, after being admitted to partake of that splendid table, he not only is excluded from the feast, but he is also cast into outer darkness, bound both hand and foot, there to sustain

sustain infinite weeping and gnashing of teeth for ever. Let us not then, my beloved, think that faith is sufficient for our salvation. For if we do not display a pure life, but appear in garments unworthy of this blessed calling, nothing prevents our suffering the same things which that miserable man suffered. For it is absurd, that he who is God and King, should vouchsafe to conduct to that table, men not only mean and beggars, and of no estimation, but persons also out of the highways; and that we should be so senseless as not to be better for so great honour; but that after we are called, we should continue in the same wickedness, sottishly rejecting the unspeakable kindness of him who called us. For he did not call us to this spiritual and awful participation of mysteries, that we should enter into our former wickedness; but that putting off all filthiness, we should be clothed in such garments as become those who are called to a royal banquet. But if we will not do things worthy of that calling, it is not to be imputed to him who thus honoured us, but to ourselves; for he does not cast us out from this wonderful assemblage of guests, but we cast ourselves out. He has performed his part; he has made the marriage—he has prepared the table—he has sent his servants to call the guests—he has received those who came, and has conferred

ferred upon them every other honour: but we, having insulted him, and those who were present, and the marriage, by filthy garments, that is, by impure actions, are at length justly cast out.”—Vol. 8. p. 59.

“ When we immerge our heads in water as in a tomb, the old man is buried, and is at once entirely hidden beneath: then when we emerge, the new man rises again.”—Vol. 8. p. 146.

“ If any one should believe rightly in the Father and in the Son, and in the Holy Ghost, and not lead a right life, his faith will not avail him for salvation.”—Vol. 8. p. 175.

“ ‘ By whom we were called unto the fellowship of his Son (*q*) ;’ that is, by the will of the Father; and again, ‘ Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee (*r*) :’ What he intimates here is of this kind; faith in me is no trifling thing; but there is need of assistance from above. And this is established throughout, that even faith itself requires a soul really noble, and drawn by God. But perhaps some one will say, If every thing which the Father gives comes to you, and to those whom he shall draw, and no one can come to you, unless it be given him from above, they are free from all blame and accusation, to whom the Father does
not

not give it. This is a mere fallacy and pretence. For we have need of our own free-will. For to be taught, and to believe, depend upon our own will. But by the expression, 'that which the Father giveth me,' he only means, that to believe in me is no common thing, not depending upon human reasoning, but requiring revelation from above, and a mind which piously receives that revelation."—Vol. 8. p. 265.

"God is not accustomed to make men good by necessity or force; nor is his election of those who are called, by violence, but by persuasion. And that you may understand that the calling is not by force, consider how many of those who were called have been lost. Whence it is evident, that our salvation or destruction depends upon our own will."—Vol. 8. p. 281.

"This is the peculiar language of Scripture—'God gave them over to a reprobate mind (s);' and 'God hath divided (t) unto all nations (t);' that is, he has permitted, allowed. For he does not here introduce him acting, but he shews that these things happen by the wickedness of others. For when we are deserted by God, we are delivered up to the devil; but when given up to the devil, we suffer ten thousand evils. Therefore, that he may alarm the hearer, he says, he hardened,

(s) Rom. c. I. v. 28.

(t) Deut. c. 4. v. 19.

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 hardened, he gave up. For that he not only does not give us up, but does not desert us except from the want of our own will, learn from these expressions;—‘Do not your sins separate me and you (*u*)?’ And again—‘They that forsake thee shall perish (*x*).’ Hosea says, ‘Thou hast forgotten the law of thy God, and I will forget thee (*y*):’ and he himself in the Gospel says—‘How often would I have gathered thy children together, and ye would not (*z*)!’ And again Isaiah—‘I came, and there was no man; when I called, there was none to answer (*a*).’ These things he says to shew that we are ourselves the origin of our being deserted, and the cause of our own destruction.”—Vol. 8. p. 407.

“Let us then carefully attend to all these things in our actions. For if we do not these things rightly, we have come into the world in vain and to no purpose, or rather to a bad purpose. For faith is not sufficient to conduct us to the kingdom, but it causes in an especial degree the condemnation of those who lead a bad life. For ‘he who knew his Lord’s will, and did not do it, shall be beaten with many stripes (*b*).’ And again, ‘If I had not come, and spoken
 unto

(*u*) Is. c. 59. v. 2.

(*x*) Ps. 73. v. 26.

(*y*) Hos. c. 4. v. 6.

(*z*) Luke, c. 13. v. 34.

(*a*) Is. c. 50. v. 2.

(*b*) Luke, c. 12. v. 47.

unto them, they had not had sin' (c)."—Vol. 8. p. 502.

"Truly we are the cause of evils to ourselves, from not being willing to make a little exertion. For those who have been willing, have all acted rightly; and they have acted rightly with great spirit and ease."—Vol. 9. p. 62.

"This sudden change proves to us our free-will, and the liberty of our nature. For if evils were natural, this change could not have taken place; for we cannot change those things which are fixed by nature and necessity."—Vol. 9. p. 312.

"He here speaks of two deaths; that the one takes place through Christ at baptism, and that the other ought to take place through our own future exertions. For that our former sins are buried, was his gift; but that we remain dead to sin after baptism, must be the work of our own exertion. Although we see that in this, God greatly assists us; for baptism has not only power to blot out former offences, but it strengthens us also against future."—Vol. 9. p. 530.

"Christ says—'It must needs be that offences come (d);' not weakening the freedom of choice, nor imposing any necessity, or force upon our conduct; but foretelling what would certainly happen from the wicked disposition of men; which

(c) John, c. 15. v. 22. (d) Matt. c. 18. v. 7.

which was about to happen, not because of his prediction; but because of the disposition of those who would admit of no remedy. For those things did not happen because he foretold them; but because they would certainly happen, therefore he foretold them."—Vol. 10. p. 242.

"At our regeneration, the words of God, which the faithful know, spoken by the priest, form and regenerate him who is baptized, in the vessel of water, as in a womb."—Vol. 10. p. 711.

"Observe how he teaches them moderation. For having born honourable testimony to them, that they might not act as men are apt to do, he immediately instructs them to ascribe both the past and the future to Christ. How? He does not say, Being confident that, as you have begun, so also you will finish, but, 'He which hath begun a good work in you, will perform it (*e*).' He has not deprived them of right conduct; for he said, 'I rejoice in your fellowship (*f*),' because, forsooth, they themselves had acted rightly. Nor did he attribute their right conduct to themselves only, but principally to God; for he says, 'I am confident that he which hath begun a good work in you, that is, God, will perform it until the day of Jesus Christ.' He does not speak this,—concerning you only,—but,—I am thus persuaded concerning

(*e*) Phil. c. 1. v. 6.

(*f*) Phil. c. 1. v. 5.

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 concerning those also who will follow you. And this is no small commendation, that God worketh in any one. For if he be not a respecter of persons, as he certainly is not, but, looking to the intention, co-operates with us in our right actions, it is evident that we are ourselves the cause of our obtaining his favour. Wherefore, thus he has not deprived them of commendation. For if he worked absolutely and indiscriminately in them, nothing would prevent his working in Greeks, and in all mankind, if he moved us like logs of wood and stone, and did not require any exertion on our part. So that when he says, God will perform, this is their praise, as having obtained the grace of God to co-operate with them, so as to enable them to surpass the limits of human nature. And the praise is also of another kind, that your right conduct is such as not to be merely human, but to stand in need of the assistance of God."—Vol. 11. p. 197 .

“ ‘ Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you, both to will and to do of his good pleasure (g):’ But after he had said, ‘ with fear and trembling,’ and had excited our
 anxiety,

(g) Phil. c. 2. v. 12, 13.

anxiety, observe how he allays it,—For what does he say? ‘It is God that worketh in you.’ Fear not that I said, with fear and trembling. I did not say it that you should despair, that you should think virtue difficult to be attained; but that you should be attentive, and not remiss. If that be the case, God will work all things; have confidence, for it is God that worketh in you. If therefore he worketh in us, we ought to supply a will, always concentrated, fixed, uninterrupted. ‘For it is God that worketh in you, both to will and to do.’ If he himself worketh in us to will, why doth he exhort us? For if he makes us to will, it is to no purpose that you say to us, ye have obeyed; for it is not we who obey: it is to no purpose that you say—‘with fear and trembling’—for the whole is of God. But it was not with this view I said, ‘For it is he which worketh in you, both to will and to do,’ but from a desire of removing your anxiety; if you be willing, then he will work the will in you. Be not afraid, and be not ashamed; he gives you both the will, and the work. For when we are willing, he increases our will. As, I wish to do some good thing; He has worked the good thing itself, he has worked the will also through it. Or he says this from great piety, as when he says that our own right actions are graces. As, there-fore,

fore, in calling these graces, he does not deprive us of free-will, but leaves free-will in us; so when he says, that he worketh in us to will, he does not take away from us free-will, but shews that by acting rightly, we receive a great readiness to will."—Vol. 11. p. 257.

"It rests with ourselves whether God will have pity upon us. This he has granted to us; if we do things worthy of compassion, worthy of his kindness, God will have pity upon us."—Vol. 11. p. 494.

"Faith without works is only a form without power. True; for as a beautiful and blooming body, when it has not strength, is like a picture, so is a right faith without works."—Vol. 11. p. 707.

"Only be assured of this, that God dispenses all things, that he foresees all things; that we are endowed with free-will; that he works some things, but permits others; that he wills no wickedness to be done; that all things are not done by his will, but by our will also; that all evil things are done by our will; that all good things are done by our will and his will; that nothing is concealed from him."—Vol. 11. p. 711.

In commenting upon these words—"Christ was once offered, to bear the sins of many (*h*),"

he

(*h*) Heb. c. 9. v. 28.

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he says, "Why does he say—of many, and not
—of all? Because all did not believe. For he
died indeed for all, to save all, as far as depended
upon him. For that death was sufficient to
rescue all from destruction. But he did not bear
the sins of all, because they were not willing."—
Vol. 12. p. 166.

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"God created the whole nature of incorporeal things, making it rational and immortal. Free-will is peculiar to what is rational. But of these, some have preserved a good disposition towards the Creator, but others have fallen into wickedness. This we may also find among men. For some indeed are lovers of virtue, but others are workers of wickedness. If, therefore, any one complains of the creation of wicked persons, he deprives the champions of virtue of the prizes of victory. For if they had not the desire of virtue in the choice of the will, but were unalterably fixed by nature, those who successfully struggle for piety would be unknown. But since the will has the choice of what is good, and of the contrary, some justly obtain the crown of victory, and others suffer punishment for their voluntary offences."—Vol. 1. p. 31.

“ ‘He will have all men to be saved, and to come unto the knowledge of the truth(*i*);’ but since the nature of men has free-will, those who believed, obtained salvation; but those who did not believe, were the authors of hell-fire to themselves.”—Vol. 1. p. 83.

“ God is the author of good, but not of evil. For he points out what ought to be done, and dissuades from the contrary. He does not force the minds of men, but leaves them to their free-will. And since he permits things of a contrary nature to be done, which he does not prevent, although he was able to prevent them, lest what was done should be done by force and necessity, for it is voluntary virtue which deserves praise,—he has called this permission the cause. Similar to this is what is said in the Divine Gospels, ‘He hath blinded their eyes, and hardened their hearts(*k*).’ He tried, however, every mode, that they might obtain salvation; working miracles, healing maimed limbs, feeding people in the wilderness, controlling the elements. Therefore he is not the cause of their unbelief. But why has the Evangelist produced the testimony of the Prophet? That he might shew that the Lord God was ignorant of none of these things, but declared them long before; ‘for,’ says he, ‘ye shall

(*i*) 1 Tim. c. 2. v. 4. (*k*) John, c. 12. v. 40.

shall hear, and not understand ; ye shall see, and not perceive (*l*).’ In the same manner is this passage to be understood, ‘The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day (*m*).’ But if God did not enable them to see, and to hear, and to understand, why does he curse and punish those who have sinned not voluntarily? But I think it unnecessary to dwell upon this subject. For it is evident, even to those who are very dull, that he who has afforded such instruction, does not take away the sight, but guides, and enlightens, and points out the right way.”—Vol. 1. p. 184.

“ I do not desire, he says, the death of the wicked, but his repentance : for I did not create the nature of men that I might punish them, but, that I might make them partakers of life.”—Vol. 2. p. 389.

“ Who can sufficiently admire the goodness of God? For being neglected, and treated with great ingratitude, he takes care of the ungrateful, and makes every provision for them, desiring to see their conversion.”—Vol. 2. p. 480.

“ The father, Isaac, following the laws of nature, and being anxious to give the rights of primogeniture to Esau, I directed that Jacob should receive them instead of him ; for I hated

him,

(*l*) Is c. 6. v. 9.

(*m*) Deut. c. 29. v. 4.

him, because of the profligacy of his manners; but I loved Jacob, as being an admirer of virtue." Vol. 2. p. 932.

"Nor do we sin for this purpose, that we may display the loving-kindness of God. But he himself supplies the fountain of benefits, offering salvation to all. But men being endowed with free-will, some prefer the worship of God, and others take the opposite path, and meet with a suitable end."—Vol. 3. p. 28.

"The grace of the Holy Spirit, which we received by baptism, has inflamed a desire in us towards God."—Vol. 3. p. 40.

"For if it be true, as it is true, that in consequence of Adam's transgression, the whole race received the doom of death, it is manifest that the righteousness of the Saviour procures life for all men."—Vol. 3. p. 43.

"Those, whose characters he foreknew, he predestinated from the beginning: having predestinated them, he also called them; then having called them, he justified them by baptism: having justified, he glorified them, calling them sons, and giving them the grace of the Holy Spirit. But let no one say, that foreknowledge is the cause of these things. For foreknowledge did not make them such; but God, as God, foreknew at a distance what would happen. For if I,
seeing

seeing a high-spirited horse champing his bit, and by no means enduring his rider, should say that he would go down a precipice when he comes near it, and it should happen as I said it would; I did not throw the horse down the precipice, but I foretold what would happen, forming my opinion from the fierceness of the horse. The God of the Universe, as God, knows all things, at a distance; he does not, however, necessitate one man to practise virtue, and another to work wickedness. For if he himself forced to either, he could not justly applaud and crown the one, and decree punishment against the other. But if God be just, as he assuredly is, he encourages to what is good, and dissuades from the contrary; he praises the workers of goodness, and punishes those who are voluntarily wicked." Vol. 3. p. 68.

"All being subject to the curses of the law, he submitted to that death which was cursed by the law, that he might free all men from the curse, and give the promised blessing to all."— Vol. 3. p. 274.

"To have believed, and to have had a splendid conflict, he calls the gifts of God; not taking away free-will, but teaching that the will of itself, without grace, can do no good thing rightly. For there is need of both, namely, our own willingness,

willingness, and divine assistance. For neither the grace of the Spirit is sufficient for those who have not willingness; nor, on the other hand, can willingness, without this grace, collect the riches of virtue.”—Vol. 3. p. 328.

“ Not that he forces those who are unwilling, but that finding a readiness, he increases it by his grace. He called the good will of God, his good pleasure (*n*). He wills that all men should be saved, and come to the knowledge of the truth.”—Vol. 3. p. 332.

“ He suffered for all; for whatever things have a created nature, stood in need of this remedy.”—Vol. 3. p. 404.

“ All men being under the power of death, he not being subject to death, as God, for he has an immortal nature, nor as man, for he had not committed sin, which causes death, gave himself as it were a ransom, and freed all men from its slavery.”—Vol. 3. p. 471.

“ We might find many other things, by which we might easily learn that the devil, being created good, voluntarily fell into wickedness. But even the punishment denounced against him is sufficient to shew, that his wickedness was voluntary; for it does not belong to a just God to punish him who is necessarily wicked.”—Vol. 4. p. 271.

“ Baptism

“ Baptism not only gives the remission of old sins, but it also conveys the hope of good promises, and makes us share in the death and resurrection of our Lord, and partake in the gift of the Spirit.”—Vol. 4. p. 292.

“ Sed tandem allegandi veteres finis esto, quando, non dico, si omnia omnium indicare velimus (quod ne possemus quidem) sed vel sola quæ possumus, nullus sit faturus finis. Et cominus labore istòc opus, quando maximus Calvinus hanc fuisse antiquitatis sententiam non obscurè agnoscit. Lib. 2. Inst. Christ. c. 3. s. 2. Ubi sic scribit; ‘ Ac voluntatem movet Deus, non qualiter multis seculis traditum est ut nostræ sit electionis, motiōi Dei obtemperare aut refragari.’ Nam ne de Scholasticis id capiendum putes, mox ostendit, se etiam de iis seculis loqui, quibus præcipuè per orbem universum floruit Religio Christiana. Subjungit enim,—‘ Illud ergo a Chrysostomo toties repetitum, repudiari necesse est, Quem trahit, volentem trahit.’ Chrysostomum unum nominat: sed idem etiam ab aliis Patribus doceri doctissimum virum minimè fugit, ut satis liquet ex iis quæ et eo ipso, et præcedente capite dixerat.”—Voss. Hist. Pcl. p. 751. Ed. 1655.

“ Veteris ecclesiæ magistri non solum fatebuntur

bantur Christi λύτρον adeo esse pretiosum, ut sufficiens esse potuerit pro totius mundi peccatis, si Christo illud pro omnibus visum fuisset expendere: sed præterea concedebant, Christum revera pro omnibus et singulis satisfacisse, ideoque nec esse quenquam non reconciliabilem Deo. Quod vero non omnes Deo reconcilientur, vel captivitate liberenter, hoc esse aiebant a vitio hominis, qui carcere exire, et Christum sequi, ac Deo reconciliari non vult.”—*Ib.* p. 682.

Beza also acknowledges the Anti-Calvinism of the Fathers prior to Augustine—“Est etiam hic locus, (Rom. ix. 39), diligenter observandus adversus eos qui fidei vel operum prævisionem faciunt electionis causam; in quem errorem sandè turpissimum Origenes veteres plerosque, tum Græcos tum Latinos adegit; donec tandem Dominus Augustinum per Pelagianos ad hunc agnoscendum et corrigendum errorem excitaret.” Beza quoted Voss. p. 541. That the opinion, here attributed to Origen, was held by the Fathers prior to him, is evident from the Quotations in the former part of this Chapter; and it was also held by Augustine himself in the early part of his life.

“Sic interposito—says Calvin himself—præscientiæ velo, electionem non modo obscurant, sed origenem aliunde habere fingunt. Neque
vera

vero hæc vulgo recepta opinio, solius vulgi est. Habuît enim omnibus seculis magnos authores. Quod ingenue fateor, ne quis causæ nostræ magnoperè obfuturum confidat, si eorum nomina contra opponantur.”—Calv. Inst. lib. 3. c. 23.

“ Pœne omnium”—says Prosper, a friend and supporter of Augustine,—“ parem inveniri, et unam sententiam, qua propositum et prædestinationem Dei secundum præscientiam receperunt; ut ab hoc Deus alios vasa honoris, alios vasa contumeliæ fécerit: quia finem unius cujusque præviderit, et sub ipso gratiæ adjutorio, in qua futurus esset voluntate & actione, præscierit.”—Quoted by Grot. de Dogm. Pel. p. 362.

CHAPTER THE SIXTH.

 QUOTATIONS

FROM THE ANTIENT FATHERS OF THE CHRISTIAN CHURCH, FOR THE PURPOSE OF PROVING THAT THE EARLIEST HERETICS MAINTAINED OPINIONS GREATLY RESEMBLING THE PECULIAR TENETS OF CALVINISM.

THE corruption of an important doctrine of St. Paul during his lifetime, has been noticed in a preceding part of this Work; and it is well known by those, who have any acquaintance with ecclesiastical history, that many other doctrines of the Gospel were corrupted in the apostolic age, and in the age immediately succeeding. The best and most authentic account of the early corruptions of Christianity is contained in the works of the antient Fathers (*o*); and in examining these writers, I find that some of the first Heretics maintained opinions in a high degree resembling what are now called Calvinistic doctrines. To establish the truth of this position, I shall quote passages from Irenæus, Clement of Alexandria, and Tertullian, who lived in the
second

(*o*) The best modern work upon this subject is, Thomæ Ittigii De, Hæresiarchis Aevi Apostolici, &c. Apostolico proximi, Dissertatio. Lipsiæ, 1690.

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second century; from Origen, who lived in the
third century; from Cyril of Jerusalem, Epiphanius,
Gregory of Nazianzum, and Jerome, who
lived in the fourth century; and from Theodoret,
who lived in the fifth century. I shall only
further observe, that Saturninus, Basilides, Valen-
tinus, and Marcion, mentioned in the following
quotations, all lived in the early part of the
second century (*p*).

IRENÆUS.

“ THERE being, therefore, three substances,
they (the Valentinians) assert, that the material,
(which they also call left-handed) necessarily
perishes, as being incapable of receiving any
breath of incorruption; that the animal, (which
they also call right-handed) as being in the middle
between the spiritual and the material, goes the
way to which it inclines; that the spiritual is sent
forth, that it may be formed here in conjunction
with the animal, being instructed together with it.
And this, they say, is the salt and the light of
the world. For the animal substance has need of
sensible instructions. For which reason they say
that

(*p*) Saturninus was the earliest of these heretics. The
three last are mentioned by Clement of Alexandria,
p. 898. as first propagating their opinions in the time
of the Emperor Adrian, who reigned from 117 to 139
of the Christian æra.

that the world was formed, and that the Saviour came to this animal substance, since it is endowed with free-will, that he might save it. (They further assert) that matter is incapable of salvation: That the consummation will be when all the spiritual shall have been formed, and perfected by knowledge, that is, spiritual men, who have a perfect knowledge concerning God For animal men are instructed in animal things, being strengthened by works and bare faith, and not having perfect knowledge. We of the Church, they say, are these persons. Wherefore they declare, that we have need of good conduct; for otherwise, it is impossible that we should be saved. But they affirm, that they themselves shall be entirely and completely saved, not by their own conduct, but because they are spiritual by nature. For as it is impossible that the material should partake of salvation (for they say it is not capable of it), so again it is impossible that the spiritual, meaning themselves, should be subject to corruption, whatever conduct they pursue. For as gold placed in mud, does not lose its excellence, but preserves its own nature, the mud not being able in any respect to injure the gold; so they say that they themselves, whatever material actions they do, are not at all hurt, nor do

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 they lose the spiritual substance. Wherefore, those of them who are the most perfect, do without fear all things which are forbidden (q), of which the Scriptures affirm, that they who do such things, shall not inherit the kingdom of God." After enumerating a great variety of dreadful crimes, of which these men were guilty, he adds—" And doing many other abominable and ungodly things, they inveigh against us, who, from the fear of God, are cautious not to sin even in thought or word, as idiots and fools: but they extol themselves, calling themselves perfect, and the elect seed. For they say that we receive grace for use, and that therefore it will be taken away from us; but that they themselves have grace as their own possession, derived from above by an union which cannot be described or expressed, and that therefore an addition will be made to them."—p. 28.

" Subdividing souls themselves, they say that some are by nature good, and some by nature bad."—p. 35.

He

(q) Sine omni reverentiâ et pudore, stupris se, incestui, adulteriis, & fœdissimis quibusque libidinibus (Valentiniani) dediderunt; quia licentiam vitæ, et turpes voluptates, quibus abundant, non excutere crediderunt gratiam Dei et salutem. Quapropter et libere eos omnia agere consuevisse, nullum in nullo timorem habentes. Cent. Magd. p. 88. Cent. 2.

He says, that one of the doctrines of Simon Magus was, "that those who trust in him and his Helena (*r*), should have no further care, and that they are free to do what they like; for that men are saved according to his grace, but not according to just works."—p. 99.

"He (Saturninus) first asserted, that there are two sorts of men formed by the angels (*s*), the one good, the other bad. And, because demons assist the worst men, that the Saviour came to destroy bad men and demons, but to save good men."—p. 101.

"They (the Valentinians) say, that some men are good by nature, and some bad."—p. 124.

(*r*) Hic (Simon) a multis quasi Deus glorificatus est, et docuit semet ipsum esse, qui inter Judæos quidem quasi Filius apparuerit, in Samaria autem quasi Pater descenderit, in reliquis vero gentibus quasi Spiritus Sanctus adventaverit. Esse autem se sublimissimam virtutem, hoc est, eum qui sit super omnia, Pater, et sustinere vocari se quodcumque eum vocant homines Hic Helenam quandam ipse a Tyro civitate Phœnices quæstuariam cum redemisset secum circumducebat, dicens hanc esse primam mentis ejus conceptionem, matrem omnium, per quam initio mente concepit angelos facere et archangelos. p. 99.

(*s*) Tertullian also says, that Saturninus maintained that man was created by Angels. p. 280. *De Anima*, cap. 23.—Epiphanius says the same thing. Vol. I. p. 62. *Hæres.* 23.

CLEMENT OF ALEXANDRIA.

“ THE followers of Basilides consider faith as natural; wherefore they also attribute it to election, as discovering doctrines by intellectual comprehension, without instruction. But the Valentinians, allowing us simple people a share of faith, maintain that knowledge is in themselves, who are saved by nature, according to the abundance of the excellent seed; asserting, that knowledge is far more distinguished from faith, than what is spiritual is from what is natural. The followers of Basilides moreover say, that faith and election are peculiar in every respect [*καθ' ἑκαστον διάστημα*]; and again, that the worldly faith of every nature follows as a consequence of supermundane election; and that the gift of faith corresponds with the hope of every one. Faith, therefore, is not the effect of a right choice, if it be the privilege of nature; nor will the unbeliever obtain a just recompence, not being himself the cause of his unbelief; nor is the believer the cause of his belief; but all the peculiarity and difference of belief and unbelief, would be the object neither of praise nor of dispraise, in the opinion of those who judge rightly, since it has an antecedent physical necessity, derived from Him who is Almighty. But if we be drawn as it were with
ropes;

ropes, like inanimate things, by physical energies, there is no need of what is voluntary and involuntary, and of antecedent desire. And I do not understand what that creature is, whose faculty of desiring, being put in motion by an external cause, is consigned to necessity. But where would be the conversion of him who was formerly an unbeliever, through which (conversion) is the remission of sins? So that baptism is no longer consistent with reason; nor the blessed Seal, nor the Son, nor the Father; but their God, as it appears to me, is proved to be a distribution of natures, which has not a voluntary faith as the foundation of salvation. But let us, who have learnt from the Scriptures, that an absolute power of choosing and avoiding is given to men by the Lord, rest on faith with immovable judgement, displaying a zealous spirit, because we have chosen life, and believed in God, through its voice: and he who has believed in the word, knows that the thing is true; for the word is truth.”—p. 433.

“I have quoted these words in reproof of the followers of Basilides, who lead incorrect lives, as persons who are authorized to sin, because of their perfection; or who will certainly be saved by nature, even though they sin now, because of an election founded in nature.”—p. 510.

“ He (Valentinus) too, like Basilides, supposes a race (*γενος*) which is saved by nature.”—p. 603.

“ If any one knows God by nature, which is the opinion of Basilides : He (Basilides) says, that faith is not the rational consent of a mind endowed with free-will. The precepts both of the Old and New Testament are superfluous, if any one be saved by nature, as Valentinus maintains; and if any one be faithful and elect by nature, as Basilides thinks.”—p. 645.

“ Of heresies, some are called from the names of their founders, as from Valentinus, and Marcion, and Basilides.” p. 899.—It is evident from this passage, that the peculiar opinions of Valentinus, Marcion, and Basilides, were considered as heretical by the church at the time they were first propagated, as Clement of Alexandria lived soon after them.

“ The doctrine of Valentinus is, There are many material men, but not many animal men; and very few spiritual. That, therefore, which is spiritual, is saved by nature. That which is animal, being endowed with free-will, has a fitness for faith and incorruption, and also for unbelief and corruption, according to its own choice; but that which is material, perishes by nature (*t*).”—p. 983.

(*t*) This passage is taken from the *Excerpta ex Theodoti Scriptis*.

TERTULLIAN.

“ I WILL now, in conclusion, collect together what they (the Valentinians) maintain concerning the disposal of the whole human race. Having professed an original threefold nature, united, however, in Adam, they then divide it according to the peculiar properties of each kind, taking occasion for this distinction, (which is divided into three parts by moral differences also) from the posterity of Adam himself. They make use of Cain, Abel, and Seth, the fountains, as it were, of the human race, as arguments for so many natures and essences. The material, which is not designed for salvation, they refer to Cain; the animal, which is left to an intermediate hope, they refer to Abel; the spiritual, which is pre-ordained to certain *salvation*, they refer to Seth. Thus they also distinguish souls themselves, by two properties, good and bad. They assert, that the material kind, that is, bad souls, never admit of salvation. For they have pronounced their nature to be incapable of change and reformation.”—p. 260.

ORIGEN.

ORIGEN speaks of Heretics, who thought that those souls, which they called spiritual natures, were incapable of change (*inconvertibiles et contrarii incapaces*).—Vol. 1. p. 72.

“ Those who, coming from the schools of Marcion, and Valentinus, and Basilides, have been taught that there are different natures* of souls.”—Vol. 1. p. 98.

After quoting some passages of Scripture, he says, “ Certain Heretics pervert these passages, almost destroying free-will, by maintaining that there are abandoned natures, incapable of salvation, and that there are other natures which are saved, and which cannot possibly perish.”—Vol. 1. p. 115.

In his fifth book against Celsus, in answering the objection of Celsus, arising from the number of sects into which Christianity was then divided, he says, “ Let it be supposed that there is a third set of persons, who call some men animal, and others spiritual; I suppose that he is speaking of the Valentinians. But what is that to us of the Church, who condemn those who maintain, that there are some persons formed by nature to be saved, and others formed by nature to perish.” Vol. 1. p. 624.

CYRIL OF JERUSALEM.

“ THE soul is immortal, and all the souls of men and women are alike; for the bodily limbs only vary. There is not an order of souls which sin by nature; and an order of souls which act justly by nature; but both according to free-will; souls

souls being of a like form and substance in all persons. I know that I am using many words, and that I have already occupied much time ; but what is more valuable than salvation ? Will you not take some trouble in providing against Heretics ? Do you not wish to know the deviation from the road, that you may not fall down a precipice without being aware of it ?"—p. 62.

" We will not bear with those who put a wrong interpretation upon this passage, ' In this the children of God are manifest, and the children of the devil (*u*);' as if some men were saved, and others perish by nature; for we come into this holy adoption, not by necessity, but from our own free-will."—p. 118.

† EPIPHANIUS.

" THEY (the Valentinians) say, that there are three orders of men, spiritual, animal, carnal. They assert, that they themselves belong to the spiritual order, as do the Gnostics, and that they stand in need of no labour, only knowledge, and their mysterious terms ; that every one of them may do any thing without fear or care : for they say, that their order, being spiritual, will be entirely saved. But that the other order of men in the world, which they call animal, cannot be saved of itself, unless it should save itself by labour

• (*u*) 1 John, c. 3. v. 10.

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labour and just conduct. But they say, that the
material (carnal) order of men in the world, can
neither acquire knowledge, nor receive it, even
if any person of that order should wish for it;
but that they perish, soul and body together.”
Vol. 1. p. 172.

GREGORY OF NAZIANZUM.

“ ‘ ALL, he says, do not receive the word, but
those to whom it is given.’ When you hear the
expression ‘ to whom it is given,’ do not adopt
any heretical notion ; do not fancy that there are
different natures, earthly, spiritual, and middle
natures. For certain persons are so ill disposed,
as to imagine that some are of a nature which
must absolutely perish, others of a nature which
must be saved ; and that a third sort are so
circumstanced, according as their will may lead
them to vice or to virtue.”—Vol. 1. p. 504.

JEROME.

“ ‘ WHEN it pleased God, who separated me
from my mother’s womb, and called me by his
grace, to reveal his son in me, that I might preach
him among the heathen (x):’ not only in this
passage, but in his epistle to the Romans, Paul
writes, that he was separated unto the Gospel of
God (y): and Jeremiah is said to have been
known

(x) Gal. c. I. v. 15, 16. (y) Rom. c. I. v. 1.

known and sanctified by God before he was formed in the belly, and conceived in his mother's womb (*z*): and of the person of a just man, or as some think, of our Saviour, it is said, 'I have been left with thee ever since I was born; thou art my God even from my mother's womb (*a*).'
On the contrary, David says of sinners, 'Behold, I was shapen in wickedness, and in sin hath my mother conceived me (*b*):' and in another place, 'The ungodly are froward even from their mother's womb (*c*):' and in both respects, before the children were born, God loved Jacob, and hated Esau. The Heretics, who pretend that there are different natures; namely, a spiritual and an animal, and that the one is saved, and the other perishes, and that there is a third between these two, maintain from these passages, that no one would be understood to be just before he did some good, or would be hated as a sinner before some crime was committed, unless there was a different nature of those who perish, and of those who are to be saved: to which it may be simply replied, that this happens from the prescience of God, that he loves the person before he is born, who he knows will be just; and the person who he knows will be a sinner, he hates before he commits sin."—Vol. 4. p. 232.

“ ‘We

(*z*) Jerem. c. i. v. 5.

(*a*) Ps. 22. v. 10.

(*b*) Ps. 51. v. 5.

(*c*) Ps. 58. v. 3.

“ ‘ We who are Jews by nature, and not sinners of the Gentiles(*d*).’ The Heretics shelter themselves under this passage, who, feigning certain ridiculous and trifling things, assert, that neither the spiritual nature can sin; nor the earthly nature do any thing justly. We would ask these persons, why the branches were broken from the good olive tree, and why the wild olive branches were engrafted upon the root of the good olive tree, if nothing can fall from good, or rise from bad: or, how Paul first persecuted the Church, if he were of a spiritual nature; or afterwards became an Apostle, if he were of an earthly nature.”—Vol. 4. part 1. p. 245.

“ ‘ Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God(*e*).’ This passage particularly makes against those who endeavour to introduce different natures; for, how were strangers made fellow-citizens with the saints, and how were the household of God formerly foreigners to the conversation of Israel, if nature cannot be changed either for the better, or the worse?” Vol. 4. part 1. p. 346,

“ ‘ Ye were sometime darkness, but now are ye light in the Lord(*f*).’ But if it be possible that darkness

(*d*) Gal. c. 2. v. 15. (*e*) Eph. c. 2. v. 19.

(*f*) Eph. c. 5. v. 8.

darkness should be turned into light, there is not, as some Heretics say, a nature which perishes, and which does not admit of salvation.”—Vol. 4. part 1. p. 383.

“Manichæus says, that his Elect are free from all sin, and that they could not sin if they would.” Vol. 4. part 2. p. 476.

“You will cry out, and say, that we follow the doctrine of the Manichæans, and of those who wage war against the Church upon the subject of different natures, asserting, that there is a bad nature, which cannot be changed by any means.” Vol. 4. part 2. p. 480.

“Let us briefly reply to those slanderers, who reproach us by saying, that it belongs to the Manichæans to condemn the nature of man, and to take away free-will, and to deny the assistance of God.”—Vol. 4. part 2. p. 485.

THEODORET.

“THEY (the Valentinians) assert, that they themselves are saved by knowledge alone; but that we are saved by faith and good conduct; that they themselves do not stand in need of works, knowledge being sufficient for salvation. On which account, they who are most perfect among them, do without fear, whatever is forbidden by the divine laws.”—Vol. 4. p. 200.

“He

“ He (Simon Magus) ordered those who believed in him, not to attend to them (the Prophets) nor to fear the threats of the law, but to do, as free persons, whatever they wished ; for that they would obtain salvation, not by good works, but by grace. On which account his followers were guilty of every licentiousness.” Vol. 4. p. 192.

“ He (Saturnilus) says, that there are two distinctions of men, and that some are good, and some bad ; and that this difference is derived from nature. Wicked demons co-operating with wicked men ; the Saviour, he says, came to assist good men.”—Vol. 4. p. 194.

CHAPTER THE SEVENTH.

QUOTATIONS

FROM THE WORKS OF CALVIN.

Calvini Inst. Christ. Rel.	- - -	Geneva.	1617.
- - - Epistolæ	- - -	Geneva.	1617.
- - - Comment. in Apost. Epist.	- - -		1556.
- - - Opuscula	- - -		1612.

“**I**N this entire state (namely, before the Fall) man had the power of free-will, by which, if he had chosen, he might have obtained eternal life. Here a question is unseasonably introduced, concerning the secret predestination of God; because the point is not what might or might not have happened, but of what kind the nature of man was. Adam, therefore, might have stood if he had chosen, since he did not fall except by his own will. But because his will might have been inclined either way, and constancy to persevere was not given to him, therefore he fell so easily. There was, however, a free choice of good and evil; and not only that, but the greatest rectitude in the mind and will, and all the organic parts rightly formed for obedience, till, by destroying himself, he corrupted his good qualities. Hence philosophers were so enveloped in darkness, because they sought the building in the ruin, and
the

the fit joints in the dissolution; [in dissipatione aptas juncturas.] They maintained this principle, that man would not be a rational animal, if he had not the free choice of good and evil. They also thought that the distinction between virtue and vice was taken away, if a man did not direct his life by his own counsel. This would have been so far well, if there had been no change in man, of which, while they were ignorant, it is no wonder if they confounded heaven with earth. But those, who, professing themselves disciples of Christ, still seek for free-will in man, who is lost and sunk in spiritual destruction, by dividing between the maxims of philosophers and the heavenly doctrine, are plainly guilty of folly, so that they reach neither heaven nor earth."—*Iust.* lib. 1. cap. 15. sect. 8.

"Let this be the sum; since the will of God is said to be the cause of all things, that his providence is appointed to be the ruler in all the counsels and works of men; so that it not only exerts its power in the elect, who are governed by the Holy Spirit, but also compels the compliance of the reprobate."—*Iust.* lib. 1. cap. 18. sect. 2.

"This course must be pursued, that man, being assured that nothing good is left within his power, and being every where surrounded by a most wretched necessity, should nevertheless be
instructed

instructed to good, of which he is destitute; to aspire to liberty, of which he is deprived; and should be roused from indolence with more earnestness than if he were found furnished with the highest degree of virtue."—Inst. lib. 2. cap. 2. sect. 1.

"It is clear, for a plain and obvious reason, that the beginning of good is certainly from no other quarter but from God alone. For neither will the will be found inclined to good, except in the elect. But the cause of election is to be sought extraneously from men. Whence it is established, that man has a right will, not from himself, but that it is derived from the same good pleasure by which we were elected before the creation of the world. Another reason, not unlike this, is added: for since the beginning of willing and acting well is from faith, it must be considered from whence faith itself is. But since all Scripture proclaims that faith is the gratuitous gift of God, it follows that it is of mere grace, when we, who are naturally with our whole mind inclined to evil, begin to think well."—Inst. lib. 2. cap. 3. sect. 8.

"The first part of a good work is the will; the second, a strong effort in executing; God is the author of both In this manner, therefore, the Lord both begins and perfects a

good work in us: so that it is his that the will conceives a love of what is right; that it inclines to the pursuit of it; that it is excited and moved to the endeavour of pursuing it: then that the choice, the pursuit, the endeavour do not weary, but proceed even to the effect; lastly, that man constantly goes on in those things, and perseveres even unto the end. And he moves the will, not, as it was for many ages taught and believed, so that it is afterwards in our own choice to obey or resist the motion, but by effectually influencing it This, truly, is the prerogative of the elect, that being regenerated by the Spirit of God, they are acted upon and governed by his guidance. Wherefore Augustine, with reason, as well derides those who arrogate to themselves any part of willing, as he censures those who think that the testimony of gratuitous election, which is special, is given promiscuously to all. Nature, says he, is common to all, not grace.”—Inst. lib. 2. cap. 3. sect. 9 & 10.

“ Concerning perseverance, it would not have been more doubtful but that it was to be esteemed the gratuitous gift of God, if a very bad error had not prevailed, that it is dispensed according to the merit of men, as every one shall shew himself not ungrateful for the first grace. But, because it arose from hence, that they thought it was in
our

our own power to reject or accept the offered grace of God, this opinion being exploded, that error falls of its own accord. Although here they are guilty of a double error ; for, besides that they teach, that our gratitude on account of the first grace, and our legitimate use of it, are rewarded by subsequent things, they also add that grace does not now work alone in us, but that it only co-operates with us.”—Inst. lib. 2. cap. 3. sect. 11.

“ That man is so held captive by the yoke of sin, that he is not able by his wishes to aspire to that which is good, or by his own nature to pursue it, has been, if I be not mistaken, sufficiently proved. Besides, the distinction between compulsion and necessity was laid down; from whence it might appear, that he, while he sins necessarily, does not however sin the less voluntarily.”—Inst. lib. 2. cap. 4. sect. 1.

“ Even Augustine is sometimes not free from that superstition ; as where he says, that the hardening and blinding do not refer to the operation, but to the prescience, of God.”—Inst. lib. 2. cap. 4. sect. 3.

“ They use also the authority of the Apostle, because he says, ‘ It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (g) ;’ from which they infer, that there is something

(g) Rom. c. 9. v. 16.

something in the will and endeavour, which, although weak in itself, being assisted by the mercy of God, has a prosperous success. But if they would soberly weigh what point is there treated by Paul, they would not so inconsiderately abuse that sentence. I know that they may quote Origen and Jerome in support of their exposition; and I, in my turn, could oppose Augustine to them (*h*): but what they thought, does not concern us, if Paul's meaning be certain. He there teaches, that salvation is prepared for them whom the Lord may think worthy of his mercy; that ruin and destruction await those whom he has not elected. He had pointed out the lot of the reprobate, under the example of Pharaoh; he had also confirmed the certainty of gratuitous election, by the testimony of Moses, 'I will have mercy on whom I will have mercy.' He concludes, that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. But if it be understood in this manner; that the will and endeavour are not sufficient, because they are unequal to so great a task, Paul's expression

(*h*) It appears from this passage, that Calvin was aware that, of all the antients, Augustine was the only one who was favourable to his opinions. And, in the short quotation immediately preceding, he acknowledges the inconsistency even of Augustine. Of Augustine's inconsistency, I shall have occasion to speak hereafter.

pression would not be suitable. Away then with these refinements; It is not of him that willeth, nor of him that runneth; therefore there is some will, there is some running. For the meaning of Paul is more simple. It is not the will, it is not the running, which procure us the way to salvation; here is only the mercy of the Lord. For in this place he speaks not otherwise than he does to Titus, where he writes, ‘that the kindness and love of God toward man appeared, not by works of righteousness which we have done, but according to his immense mercy (*i*).’ Not even those very persons who argue that Paul intimated that there is some will, and some running, because he said, that it is not of him that willeth, nor of him that runneth, would allow me to reason in the same manner, that we have done some good works, because Paul says, that we have not obtained the kindness of God by the works which we have done. But if they see a fault in this reasoning, let them open their eyes, and they will see that there is the same fallacy in their own reasoning. That reason is also firm on which Augustine rests,—‘If it were therefore said, that it is not of him that willeth, nor of him that runneth, because neither the will nor the running is sufficient; on the contrary side it might be retorted, that

(*i*) Tit. c. 3. v. 4, 5.

that it is not of the mercy of God, and by this alone, that he did those things.' Since this second thing is absurd, Augustine, with reason, concludes, that this was therefore said, because there is no good will of man, unless it be prepared by the Lord: not but that we ought to will and run; but because God causes both in us. No less ignorantly is that expression of Paul twisted by some persons, 'We are labourers together with God (*k*);' which there is no doubt is restricted to ministers only; but that they are called fellow-labourers, not as bringing any thing from themselves, but because God makes use of their work, after he has rendered them fit, and furnished them with necessary endowments."—Inst. lib. 2. cap. 5. sect. 17.

"I know that it appears hard to some, that faith should be attributed to the reprobate, since Paul asserts, that it is the fruit of election; which difficulty, however, is easily solved: because although none are illuminated to faith, or truly feel the efficacy of the Gospel, except those who are pre-ordained to salvation, yet experience shews, that the reprobate are sometimes affected almost with the same feelings as the elect; so that, even in their own judgement, they in no respect differ from the elect. Wherefore it is not absurd,
that

(*k*) 1 Cor. c. 3. v. 9.

that the taste of celestial gifts is ascribed to them by the Apostle and a temporary faith by Christ: not that they solidly perceive the force of spiritual grace, and the sure light of faith, but because the Lord, that he may render them more convicted and inexcusable, insinuates himself into their minds, as far as his goodness can be tasted without the spirit of adoption. If any one should object, that nothing further remains to the faithful, by which they may certainly estimate their adoption, I answer, although there is a great similitude and affinity between the elect of God, and those who are gifted with a frail faith for a time, that, nevertheless, that confidence, which Paul celebrates, that they cry out with assurance (*pleno ore*) Abba, Father, flourishes in the elect only. Therefore, as God regenerates for ever the elect alone with incorruptible seed, that the seed of life planted in their hearts may never perish; so he solidly seals in them the grace of his adoption, that it may be firm and ratified. But this by no means prevents that inferior operation of the Spirit from having its course, even in the reprobate. In the meantime, the faithful are taught to search themselves anxiously and humbly, lest the security of the flesh creep upon them, instead of the certainty of faith. Besides, the reprobate never perceive, except a confused feeling of grace; so that they

lay hold of the shadow rather than the solid body, because the Spirit properly seals the remission of sins in the elect alone, that they may apply it, by a special faith, to their own use. The reprobate, however, are with reason said to believe that God is propitious to them, because they receive the gift of reconciliation, although confusedly and not with sufficient distinctness : not that they are partakers either of the same faith or regeneration as the sons of God ; but because they seem to have a common beginning of faith with them, under the covering of hypocrisy. Nor do I deny, that God so far illuminates their minds, that they acknowledge his grace : but he so distinguishes that feeling from the peculiar testimony which he gives to his elect, that they do not come to a solid effect and enjoyment. For he does not therefore shew himself propitious to them, because he receives them into his protection, being truly saved from death ; but he only manifests to them present mercy. But he thinks the elect alone worthy of the living root of faith, that they may persevere even unto the end.”—Inst. lib. 3. cap. 2. sect. 11.

“ God indeed affirms, that he wills the conversion of all men ; and he destines his exhortations in common to all : their efficacy, however, depends upon the spirit of regeneration Whomsoever

soever God wills to save from destruction, those he quickens with the spirit of regeneration.”—Inst. lib. 3. cap. 3. sect. 21.

“ We were elected from eternity, before the formation of the world, from no merit of our own, but according to the purpose of the divine pleasure.”—Inst. lib. 3. cap. 15. sect. 5.

“ If it be evident that it is owing to the will of God, that salvation is voluntarily offered to some, that others are prevented from access to it, here great and difficult questions immediately arise, which cannot otherwise be explained, than by pious minds settling what opinion it is right to hold concerning election and predestination—a perplexed question, as it appears to many, because they think nothing less reasonable, than that some of the common herd of men should be predestinated to salvation, others to destruction.” Inst. lib. 3. cap. 21. sect. 1.

“ No one, who would wish to be considered as pious, dares absolutely deny the predestination, by which God adopts some men to the hope of life, adjudges others to eternal death; but they involve it in many cavils, particularly those who make prescience the cause of it. And we, indeed, ascribe both to God, but it is preposterous to say that the one is subject to the other. When we attribute prescience to God, we mean that all things

things always were, and perpetually continue, under his eyes, so that nothing is future or past to his knowledge, but all things are present. And indeed so present, that he does not imagine them from ideas (in the manner those things are presented to us, the memory of which the mind retains) but he really looks upon, and sees them, as it were, placed before him. And this prescience is extended to the universal circuit of the world, and to all creatures. Predestination we call the eternal decree of God, by which he has determined with himself, what he willed to be done concerning every man. For all men are not created in an equal condition (*pari conditione*); but eternal life is pre-ordained to some, eternal damnation to others. Therefore, as every one was formed for the one or the other end, so we say that he was predestinated either to life or to death."—Inst. lib. 3. cap. 21. sect. 5.

"Although it is now sufficiently clear, that God, by a secret counsel, freely elects whom he wills, others being rejected, yet his gratuitous election is at present only half explained, till we come to individuals, to whom God not only offers salvation, but so assigns it, that the certainty of the effect is not suspended or doubtful That, therefore, which the Scripture clearly shews, we affirm; that God, by an eternal immutable counsel,

once appointed those whom he should hereafter will to take into salvation ; those, moreover, whom he should will to devote to destruction. We assert, that this counsel, with respect to the elect, was founded in his gratuitous mercy, without any regard to human worth ; but that the approach to life is precluded to those whom he assigns to damnation, by his just indeed and irreprehensible, but incomprehensible, judgement."—Inst. lib. 3. cap. 21. sect. 7.

" After Christ asserted that the disciples who were given to him belonged to God the father, he soon after adds, ' I pray for them ; I pray not for the world, but for them which thou hast given me ; for they are thine(1) : ' Whence it happens, that the whole world does not belong to its Creator, except that grace saves a few persons from the curse and anger of God, and eternal death, who would otherwise have perished ; but it leaves the world in its destruction, to which it was destined." Inst. lib. 3. cap. 22. sect. 7.

" Therefore, if we cannot assign a reason why he (God) thinks his own worthy of mercy, except because it so pleases him ; neither shall we have any other ground for his reprobating others, except his will."—Inst. lib. 3. cap. 22. sect. 11.

" Many, indeed, as if they wished to repel
odium

(1) John, c. 17. v. 9.

odium from God, so acknowledge election, that they deny that any one is reprobated ; but too ignorantly and childishly ; since election itself would not stand, unless opposed to reprobation. God is said to separate those whom he adopts to salvation : it would be more than folly to say that others gain by chance, or acquire by their own industry, that which election alone confers upon a few. 'Those, therefore, whom God passes over, he reprobates ; and for no other reason, except that he chooses to exclude them from the inheritance which he predestinates to his sons.'—Inst. lib. 3. cap. 23. sect. 1.

“ I confess, indeed, that all the sons of Adam fell into that miserable condition in which they are now bound, by the will of God : and that is what I asserted at the beginning, that we must always return to the sole determination of the Divine will.”—Inst. lib. 3. cap. 23. sect. 4.

“ Since the disposition of all things is in the hand of God ; since the power of salvation and of death resides in him ; he so ordains by his counsel and his will, that some among men should be born devoted to certain death from the womb, to glorify his name by their destruction.” Inst. lib. 3. cap. 23. sect. 6.

“ Nor ought that which I say to appear absurd, that God not only foresaw the fall of the
first

first man, and in it the ruin of his posterity, but that it was the dispensation of his will."—Inst. lib. 3. cap. 23. sect. 7.

Speaking of the Decree of Reprobation, he says, "I confess that it is indeed a horrible decree (*decretum quidem horribile fateor*); no one however will be able to deny, but that God foreknew what would be the end of man, before he formed him; and he therefore foreknew it, because he had so ordained by his own decree (*l*)."—Inst. lib. 3. cap. 23. sect. 7.

"The reprobate want to be considered as excusable in sinning, because it is impossible for them to avoid the necessity of sinning, especially since a necessity of this kind is imposed upon them by the ordinance of God. But we say, that there is no reason for their being excused on this ground, since the ordinance of God, by which they complain that they are destined to destruction, has its own equity, unknown indeed to us, but most certain." Inst. lib. 3. cap. 23. sect. 9.

"That passage of Paul is applicable to this point,

(*l*) Is it not wonderful, that anyone should ascribe to the God of all mercy a decree which he himself confesses to be *horrible*? And yet it must be acknowledged, that Calvin was a man of piety, and of considerable talent and attainment. To what absurdities and inconsistencies will not the human mind be carried by a blind attachment to system!

point, 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (*m*);' not as they commonly understand it, who make a partition (*n*), between the grace of God, and the will and running of man. For they expound it, that the desire and the endeavour of man have indeed of themselves no weight, unless they be made prosperous by the grace of God; but they contend, that when they are assisted by his blessing, they have also their share in procuring salvation: whose cavil I would rather refute in Augustine's words than in my own:—If the Apostle meant nothing else, except, that it is not of him only that willeth or runneth, unless a merciful Lord be present; we may retort, that it is not of mercy only, except the will and running be present. Which, if it be manifestly impious, we cannot doubt that the Apostle ascribes every thing to the Lord, and leaves nothing to our wills and exertions.—Such was the opinion of that holy man. Nor do I in the least regard the subtlety which they introduce, that Paul would not have expressed himself in this manner, unless there had been some endeavour and some will in us. For he did not consider what was in man; but when he saw that some persons assign a part of salvation

(*m*) Rom. c. 9. v. 16.

(*n*) Calvin means, who ascribe a part to the grace of God, and a part to the will and running of man.

tion to the industry of man, he simply condemned their error in the first member, and then claimed the whole sum of salvation for the mercy of God." Inst. lib. 3. cap. 24. sect. 1.

"Two errors are here to be avoided, because some people make man co-operate with God, that he may ratify his election with his own suffrage: thus, according to them, the will of man is superior to the counsel of God."—Inst. lib. 3. cap. 24. sect. 3.

"That sentence of Christ concerning many, who are called, but few chosen(*o*), is very wrongly understood in that manner. There will be no doubt, if we hold that which ought to be certain from what precedes, that there are two sorts of calling. For there is an universal calling, by which God, through the external preaching of the word, equally invites all men to him, even those to whom he proposes it for the savour of death, and as a ground of heavier condemnation. The other is a special calling, of which he, at most, thinks the faithful only worthy; while, by the interior illumination of his Spirit, he causes the word preached to rest upon their hearts."—Inst. lib. 3. cap. 24. sect. 8.

"As by the efficacy of his calling towards the elect, God perfects the salvation to which he had
destined

destined them by his eternal decree; so he has his judgements against the reprobate, by which he may execute his counsel concerning them. Those, therefore, whom he created for the reproach of life and the instruction of death, that they might be organs of his anger, and examples of his severity, that they may come to their end, he sometimes deprives of the power of hearing his word, sometimes makes them more blind and stupid by the preaching of it . . . Therefore that Supreme Disposer makes a way for his predestination, when he leaves those in blindness, without the communication of his light, whom he has once reprobated."—Inst. lib. 3. cap. 24. sect. 12.

"Behold, he directs his voice to them, but it is that they may become more deaf; he lights up a light, but it is that they may be made more blind; he proposes a doctrine, but it is that they may become more stupid by it; he applies a remedy, but it is that they may not be healed . . . Nor can this also be controverted, that God delivers his doctrine involved in obscurities to those whom he wishes not to be illuminated, that they may gain nothing from it, except the being delivered up to greater stupidity."—Inst. lib. 3. cap. 24. sect. 13.

"That the reprobate do not obey the word of God, when explained to them, will be rightly imputed

imputed to the wickedness and maliciousness of their own hearts, provided it be at the same time added, that they are therefore addicted to this wickedness, because they are raised up by the just but inscrutable judgement of God, to illustrate his glory by their damnation.”—Inst. lib. 3. cap. 24. sect. 14.

“Hence we see that the passage is evidently twisted, if the will of God, which the Prophet mentions, be opposed to his eternal counsel, by which he separated the elect from the reprobate.”—Inst. lib. 3. cap. 24. sect. 15.

“Moreover, because no description can equal the weight of divine vengeance against the reprobate, their torments and sufferings are figured to us by corporeal things, namely, by darkness, weeping, and gnashing of teeth, unquenchable fire, the worm, which dieth not, gnawing their heart. For by such modes of expression it is certain that the Holy Spirit meant to confound with horror all the senses: as, when it is said that a deep hell is prepared from eternity, that the pile thereof is fire and much wood, that the breath of the Lord, like a stream of brimstone, doth kindle it (*p*); by which things, as we ought to be assisted in forming some conception of the miserable lot of the impious, so we ought particularly

(*p*) Is. c. 30. v. 33. c. 66. v. 24.

cularly to fix our thoughts upon this, how calamitous a thing it is, to be alienated from all fellowship with God; and not only this, but to feel that the majesty of God is so adverse to you, that you cannot avoid being crushed by it.”—*Inst. lib. 3. cap. 25. sect. 12.*

“He (Paul) means, that if righteousness were in the law of works, our boasting would not be excluded; but because it is of faith only, that therefore we must arrogate nothing to ourselves: because faith receives all things from God, it brings nothing but the humble confession of want.”—*In Rom. iii. 27.*

“Man, left to his own proper nature, is a mass composed of sin Whence it follows that we, so long as we are the sons of Adam, and nothing but men, are so enslaved to sin, that we can do nothing but sin: but, that being engrafted in Christ, we are freed from this wretched necessity: not that we immediately cease altogether to sin, but that we may be at length superior in the contest.”—*In Rom. vi. 6.*

“We are so addicted to sin, that we can do nothing of our own accord but sin.”—*In Rom. vii. 14.*

“Although God begins our salvation, and at length completes it, by re-forming us into his own image, yet the sole cause is his good pleasure;
by

by which he makes us partners with Christ."—
In Rom. viii. 6.

"They (the Sophists) boast, that the heart may be bent either way, 'provided it be assisted by the instinct of the Spirit; that the free option of good and evil is in our power; that the Spirit only brings assistance; but that it is ours to choose or to reject.'"—In Rom. viii. 7.

"Paul means, that that eternal decree of God, by which he elected us for sons before the creation of the world, concerning which he testifies to us by the Gospel, and the faith of which he seals upon our hearts by the Spirit, would be vain, unless a certain resurrection were promised, which is the effect of it."—In Rom. viii. 23.

"It is true, that their own sins, under the direction of God's providence, are so far from injuring the saints, that they rather promote their salvation. . . . Paul teaches, that those whom he called the worshippers of God, were first elected by him; for it is certain that the order is on that account marked, that we may know that it depends upon the gratuitous adoption of God, as upon a first cause, that all things succeed to the saints for salvation."—In Rom. viii. 28.

"The foreknowledge of God, which Paul here mentions, is not a naked prescience, as some unskilful persons foolishly pretend, but an adoption

God; that merits are here of no avail, which can have no effect but to death; that worthiness, of which there is none, is not regarded; but that the loving-kindness of God alone reigns. Therefore it is a false dogma, and contrary to the word of God, that God so either chooses or reprobates, as he foresees that every one will be worthy or unworthy of his grace."—In Rom. ix. 11.

"He collects from that testimony this incontrovertible consequence, that our election is to be attributed neither to our industry, nor effort, nor endeavour; but that the whole is to be referred to the counsel of God: lest any one should think that those who are chosen are therefore chosen because they have so deserved, or have by any means gained to themselves the favour of God; or lastly, that there is any atom of worthiness by which God may be moved. But understand simply, that it does not depend upon our will, or upon our endeavour (for he has put running for effort or contention) that we should be reckoned among the elect: but that the whole of this is of Divine goodness, which of its own accord takes those who neither will, nor endeavour, nor even think of it. . . . Let us therefore determine, that the salvation of those, whom it pleases God to save, is so ascribed to the mercy of God, that

nothing remains for the industry of man.”—
In Rom. ix. 16.

“ He (Paul) wishes to establish in us, that in that difference which appears between the elect and the reprobate, our mind should be content that it so seemed good to God to illuminate some men to salvation, and to blind others to death; and that it should not enquire after a cause farther than his will. For we ought to rest upon those expressions—‘on whom he will’—and ‘whom he will;’—beyond which he does not permit us to proceed. But the word ‘hardening,’ when it is attributed to God in the Scriptures, does not signify barely a permission (as some weak guides would have it), but the action also of Divine wrath: for all external things, which tend to the blinding of the reprobate, are instruments of his anger. But Satan himself, who acts efficaciously within, is so far his minister, that he does not act but by his command. Therefore that frivolous subterfuge of the schoolmen, concerning prescience, falls to the ground. For Paul does not assert that the destruction of the ungodly was foreseen by the Lord, but that it was ordained by his counsel and will. As Solomon also teaches, that the destruction of the wicked was not only foreknown, but that the wicked themselves were purposely created
created

created that they might perish (q).”—In Rom. ix. 18.

“ Impious persons object, that men are exempt from guilt, if the will of God has the principal part in their salvation or destruction. Does Paul deny it? Nay, by his answer he confirms that God appointed what seemed good to him concerning men; that, nevertheless, men in vain and furiously rise up to quarrel, because God of his own right assigns to his creatures what lot he wills.”—In Rom. ix. 20.

“ The second reason manifests the glory of God in the destruction of the reprobate; because by it the fulness of the Divine goodness towards the elect is more clearly confirmed. For in what do the latter differ from the former, except that they are delivered by the Lord from the same gulf of destruction; and that, not by any merit of their own, but by his gratuitous kindness. Therefore it is impossible but that this immense mercy towards the elect should be more and more commended, since we see how wretched all those are who do not escape his anger He therefore meant to signify, that the elect are the instruments or organs, by which God exercises his mercy, that he may glorify his name in them. But although in this second member he more expressly

(q) Prov. c. 16. v. 4.

pressly asserts, that it is God who prepares his elect for glory, when before he had simply said that the reprobate are vessels prepared for destruction, yet there is no doubt but that both preparations depend upon the secret counsel of God. Otherwise Paul would have said that the reprobate give themselves up, or cast themselves into destruction. But now he signifies that they are already assigned to their lot, before they are born."—
In Rom. ix. 23.

“As the elect alone are by the grace of God delivered from destruction, so whoever are not elected, must remain blinded. For this Paul means, as far as regards the reprobate, that the beginning of their ruin and damnation is from hence, that they are abandoned by God. The testimonies which he adduces, although they are collected from various passages of Scripture, rather than taken from one place, yet seem all to be foreign to his purpose, if you more closely examine them according to their circumstances. For you will every where see, that the blinding and hardening are mentioned as scourges of God, by which he avenges the sins already committed by the ungodly. But Paul here strives to prove, that those are blinded, not only who have already deserved it by their wickedness, but who were reprobated by God before the creation of the world.

world. You may thus briefly solve this difficulty, that the origin of this wickedness, which thus provokes against itself the fury of God, is the perversity of the nature abandoned by God. Wherefore Paul, not without reason, has cited these things concerning eternal reprobation, which proceed from it, as fruit from its tree, a river from its source. The ungodly, indeed, are punished with blindness on account of their wickedness, by the just judgement of God; but if we seek the origin of their destruction, we must come to this, that being cursed by God, they can call forth and accumulate nothing, but curse, by all their deeds, words, and counsels.—In. Rom. xi. 7.

“Paul means two things here; that there is nothing in any man, for the merit of which he should be preferred to others, except the mere grace of God; but that God, in the dispensation of his grace, is not prevented from giving it to whom he wills.”—In. Rom. xi. 32.

“There is no doubt but that God, before the formation of the world, decreed what he would do concerning every one of us; and by his secret judgement assigned to every one his proper part.” In Gal. i. 15.

“Here he makes his eternal election the foundation and first cause, as well of our calling, as of all

all the good things which we derive from God. Therefore if the reason be asked, why God has called us to the participation of the Gospel; why he daily vouchsafes us so many benefits; why he opens heaven to us; we must always return to this principle, - namely, because he chose us before the world was created. It is, moreover, to be collected from the time itself, that the election was gratuitous. For what could be our worth, or what was our merit, before the world was formed? For that sophistical cavil is childish, that we were not therefore chosen, because we were already worthy, but because God foresaw that we should be worthy. For we were all lost in Adam. Therefore, unless God by his election redeems us from destruction, he will foresee nothing else. He uses the same argument to the Romans, in speaking of Jacob and Esau: before they were born, he says, or had done any good or evil. Some sophists of the Sorbonne would reply, that they would act hereafter, and that this was foreknown to God. But it is in vain to make this reply, concerning men corrupt by nature, in whom nothing can be seen but matter for destruction. Secondly, he confirms that the election is gratuitous, when he adds, 'in Christ.' For if we were chosen in Christ, it was therefore external to ourselves; that is, not from the consideration of our worth,
but

but because by the benefit of adoption our Heavenly Father has grafted us into the body of Christ. Lastly, the name of Christ excludes all merit, and whatever men have of themselves; for from his saying, that we are chosen in Christ, it follows that we are unworthy in ourselves
 . . . Hence we may collect, that holiness, innocence, and whatever virtue there is in men, is the fruit of election. Therefore by this short sentence Paul still more expressly sets aside all consideration of merit. For if God foresaw in us any thing worthy of election, the words would have been directly contrary to what we now read; for they signify, that the whole of our holy and innocent life is derived from the election of God. Whence then does it happen that some live piously in the fear of the Lord; others in security prostitute themselves to all wickedness? If we may believe Paul, there is certainly no other reason but that the latter retain their own disposition, the former are elected to holiness. The cause is certainly not subsequent to its effect: wherefore election does not depend upon the righteousness of works, of which Paul here testifies that it is the cause."—In Ephes. i. 4.

“ The Lord, by adopting us, does not regard what sort of persons we are, nor is he reconciled to us from any personal worth on our part; but the

the sole cause with him is the eternal good pleasure of his will, by which he has predestinated us."—In Ephes. i. 11.

"The periphrasis is to be remarked, in which he describes God alone as so working all things after the counsel of his own will, that he leaves nothing to man. Therefore in no respect does he admit men to a share of this praise, as if they contributed something of their own. For God regards nothing exterior to himself, by which he might be induced to elect us; since the decree alone of his own will is with him the cause of his electing."—In Ephes. i. 11.

"This, I say, is the fountain, and this the first cause, that God knew in himself, before the creation of the world, whom he would elect to salvation. But we must remark with prudence, of what sort this foreknowledge is. For sophists, that they may obscure the grace of God, pretend that the merits of every one are foreseen by God, and that the reprobate are so distinguished from the elect, as every one is worthy of this or that lot. But Scripture every where opposes the purpose of God, on which our salvation is founded, to our merits. When, therefore, Peter calls them elect according to the foreknowledge of God, he means that the cause of it depends upon nothing else, but is to be sought for in God alone, because

cause he himself, of his own accord, was the author of our election. Therefore the foreknowledge of God sets aside all regard to human worth."—In 1 Pet. i. 1 & 2.

"It is now nine years since Albert Pighius, of Campen, a man possessed of frantic boldness, endeavoured, in the same work, both to establish the free-will of man, and to overthrow the secret counsel of God, by which he elects some to salvation, and destines others to eternal destruction. But since he has attacked me by name, through whose side he might wound the pious and sound doctrine, I have thought it necessary to repress the sacrilegious madness of the man."—De Præd. p. 690.

"We now hear, that it was given us from heaven, that we should believe in Christ; because, before the origin of the world, we were ordained to faith, as well as elected to the inheritance of eternal life."—De Præd. p. 691.

"If we be not ashamed of the Gospel, we must confess what is there openly delivered; that God by his own eternal good pleasure, independent of every other cause, destined those, whom he thought proper, to salvation, others being rejected; and illuminates those to whom he vouchsafed a gratuitous adoption, with his Spirit, that they may receive the life in Christ; that others are of their
own

own accord so incredulous, that, being destitute of the light of faith, they remain in darkness.”—*De Præd.* p. 691.

“ There is certainly a mutual relation between the elect and the reprobate; so that the election of which he speaks cannot stand, unless we confess that God separated certain persons; according to his pleasure (*quos illi visum est*), from others.”—*De Præd.* p. 694.

“ God, from the beginning, decreed what should happen to the whole human race.”—*De Occ. Dei Provid.* p. 735.

“ I acknowledge that this is my doctrine, that Adam fell not by the mere permission of God, but also by his secret counsel; and that by his fall he drew all his posterity to eternal destruction.”—*De Occ. Dei Provid.* p. 736.

“ I confess that I wrote that the fall of Adam was not accidental, but ordained by the secret decree of God.”—*De Occ. Dei Provid.* p. 738.

“ But you are greatly deceived, if you think that the eternal counsels of God can be so separated, that he elected some men to salvation, and destined no one to destruction. For if he elected *some*, it certainly follows that *all* are not elected. Moreover, what shall be said of these latter, except that they are left to themselves, to perish? Therefore there must be a mutual relation between

tween

tween the reprobate and the elect."—Christ. Liberteto, p. 142.

"I am not indeed ignorant that if any thing be granted to human authority, it is far more equitable that I should subscribe to you, than that you should come over to my opinion. But this is not the question, nor is even to be wished by the pious ministers of Christ. It is indeed becoming, that this should be aimed at on both sides, that we should agree in the pure truth of God. But a religious scruple, to confess ingenuously, prevents me from acceding to you in this point of doctrine, because you seem to dispute too philosophically concerning free-will; in treating of election, to have no other object but to accommodate yourself to the common sense of men. Nor can this be attributed to inadvertence, that you, an acute and prudent man, and well versed in Scripture, confound the election of God with his promises, which are universal. For nothing is more generally known, than that the preaching of the word is promiscuously common to all, but that the spirit of faith is, by a singular privilege, given to the elect alone. The promises are universal; how happens it, then, that their efficacy does not equally flourish in all? Truly, because God does not lay bare his arm to all. Nor is there any need of dispute upon this subject, with men moderately versed in Scripture,

that

that the gift of faith is peculiar; since the promises equally offer the grace of Christ to all, and God with an external voice invites whoever they may be to salvation.”—Ep. ad Melancthonem, p. 146.

To these Quotations from Calvin, I shall subjoin the LAMBETH Articles, and also the Articles of the SYNOD OF DORT, both taken from Heylin’s *Quinquarticular History*, that my readers may see what were considered as the peculiar doctrines of Calvinism at the end of the 16th, and at the beginning of the 17th century, and may judge whether any thing like these doctrines be contained in the Articles, Liturgy, or Homilies of our Church.

Speaking of what was passing at Cambridge, Heylin says, “ From Bårret pass we on to Baroc, betwixt whom and Dr. Whitacres there had been some clashings touching predestination and reprobation, the certainty of salvation, and the possibility of falling from the grace received. And the heats grew so high at last, that the Calvinians thought it necessary, in point of prudence, to effect that by power and favour, which they were not able to obtain by force of argument. To which end they first addressed themselves to the Lord Treasurer Burleigh, then being
their

their Chancellor, acquainting him by Dr. Some, then Deputy Vice-Chancellor, with the disturbances made by Barret, thereby preparing him to hearken to such further motions as should be made unto him in pursuit of that quarrel. But finding little comfort there, they resolved to steer their course by another compass. And having prepossessed the most Rev. Archbishop Whitgift with the turbulent carriage of those men, the affronts given to Dr. Whitacres, whom (for his learned and laborious writings against Cardinal Bellarmine) he most highly favoured, and the great inconveniences like to grow by that public discord, they gave themselves good hopes of composing those differences, not by the way of an accommodation, but an *absolute conquest*; and to this end they dispatched to him certain of their number in the name of the rest, such as were interested in the quarrel (Dr. Whitacres himself for one, and therefore like to stickle hard for the obtaining their ends;) the Articles to which they had reduced the whole state of the business being brought to them ready drawn, and nothing wanting to them but the face of authority, wherewith, as with Medusa's head, to confound their enemies, and turn their adversaries into stones. And that they might be sent back with the face of authority, the most Rev. Archbishop Whitgift, calling unto

him Dr. Fletcher, Bishop of Bristol, then newly elected unto London, and Dr. Richard Vaughan, Lord elect of Bangor, together with Dr. Tyndal, Dean of Ely, Dr. Whitacres, and the rest of the Divines which came from Cambridge, proposed the said Articles to their consideration, at his house in Lambeth, on the 10th of November A. D. 1595, by whom these Articles were agreed on in these following words :

1. God from eternity hath predestinated certain men unto life ; certain men he hath reprobated.

2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the person predestinated, but only the good-will and pleasure of God.

3. There is predetermined a certain number of the predestinate, which can neither be augmented, nor diminished.

4. Those who are not predestinated to salvation, shall be necessarily damned for their sins.

5. A true living and justifying faith, and the Spirit of God justifying, is not extinguished, felleth not away, it vanisheth not away in the elect, either totally, or finally.

6. A man truly faithful, that is, such a one who is endued with a justifying faith, is certain, with the full assurance of faith, of the remission

of his sins, and of his everlasting salvation by Christ.

7. Saving grace is not given, is not granted, is not communicated to all men, by which they may be saved if they will.

8. No man can come unto Christ, unless it be given unto him, and unless the Father shall draw him; and all men are not drawn by the Father, that they may come to the Son.

9. It is not in the will or power of every one to be saved.

“ Now in these Articles there are these two things to be considered, first, the authority by which they were made, and secondly, the effect produced by them, in order to the end proposed. And first, as touching the authority by which they were made; it was so far from being legal and sufficient, that it was plainly none at all. For what authority could there be in so thin a meeting, consisting only of the Archbishop himself, two other Bishops, (of which but one had actually received consecration) one Dean, and half-a-dozen Doctors, and other Ministers, neither empowered to any such thing by the rest of the Clergy, nor authorized to it by the Queen. And therefore their determinations of no more authority, as to binding of the Church, or prescribing to the judgment of particular persons, than as if one Earl,

the eldest son of two or three others, meeting with half-a-dozen gentlemen in Westminster-Hall, can be affirmed to be in a capacity of making orders which must be looked on by the subject as Acts of Parliament. A declaration they might make of their own opinions, or of that which they thought fittest to be holden in the present case, but neither Articles nor Canons to direct the Church: for being but opinions still, and the opinions of private and particular persons, they were not to be looked upon as public doctrines. And so much was confessed by the Archbishop himself, when he was called in question for it before the Queen, who being made acquainted with all that passed by the Lord Treasurer Burleigh, who neither liked the tenets nor the manner of proceeding in them, was most passionately offended that any such innovation should be made in the public doctrine of this Church; and once resolved to have them all attainted of a premunire. But afterwards, upon the interposition of some friends, and the reverend esteem she had of the excellent prelate, the Lord Archbishop, (whom she commonly called her Black Husband,) she was willing to admit him to his defence: and he accordingly declared in all humble manner, that he and his associates had not made any Articles, Canons, or Decrees, with an intent that they should

should serve hereafter for a standing rule to direct the Church, but only had resolved on some propositions to be sent to Cambridge, for the appeasing of some unhappy differences in the University: with which answer her Majesty being somewhat pacified, commanded, notwithstanding, that he should speedily recal and suppress those Articles; which was performed with such care and diligence, that a copy of them was not to be found for a long time after."

"Next touching the effect produced by them in order to the end so proposed; so far they were from appeasing the present controversies, and suppressing Baroe and his party, that his disciples and adherents became more united, and the breach wider than before." *He then proceeds to state some facts, to prove that the majority of persons at this time at Cambridge were Anti-Calvinists, and that "the genuine doctrine of the Church began then to break through the clouds of Calvinism, wherewith it was before obscured, and to shine forth again in its former lustre."*

He also says that, "In the Conference at Hampton Court, at the accession of James the First, it was demanded by the spokesman of the Calvinists, that these assertions (the Lambeth Articles) should be inserted into the Book of

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Articles,

566 *Articles of Synod of Dort.* [CHAP. VII,
Articles (*r*). The demand to admit them, was
an admission that the demanders did not believe
their doctrines to be already contained therein ;
and an admission of no small weight, as the
speaker was Dr. John Reynolds, a man of most
extensive learning.”

The Articles of the Synod of Dort, Heylin
introduces in this manner:—“ Because particular
men may sometimes be mistaken in a public doc-
trine, and that the judgement of such men being
collected by the hands of their enemies, may be
unfaithfully related ; we will next look on the con-
clusions of the Synod of Dort, which is to be con-
ceived to have delivered the genuine sense of all
the parties, as being a representative of all the
Calvinian Churches of Europe (except those of
France) some few Divines of England being added
to them. Of the calling and proceedings of this
Synod we shall have occasion to speak further in
the following Chapter. At this time I shall only
lay down the results thereof in the five contro-
verted points (as I find them abbreviated by Dan.
Tilenus) according to the heads before mentioned
in summing up the doctrine of the Council of
Trent.”

(*r*) Collier says the same thing in his Ecclesiastical
History,

ARTICLE THE FIRST.

Of Divine Predestination.

That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever; and secluded from saving grace all the rest of mankind, and appointed them, by the same decree, to eternal damnation, without any regard to their infidelity or impenitency.

ARTICLE THE SECOND.

Of the Merit and Effect of Christ's Death.

That Jesus Christ hath not suffered death for any other, but for those elect only; having neither had any intent nor commandment of his Father, to make satisfaction for the sins of the whole world.

ARTICLE THE THIRD.

Of Man's Will in the State of Nature.

That by Adam's Fall his posterity lost their free-will, being put to an unavoidable necessity to do, or not to do, whatsoever they do, or do not, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of God.

ARTICLE THE FOURTH.

Of the Manner of Conversion.

That God, to save his elect from the corrupt mass, doth beget faith in them by a power equal

to that whereby he created the world, and raised up the dead ; inasmuch, that such, unto whom he gives that grace, cannot reject it, and the rest, being reprobate, cannot accept it.

ARTICLE THE FIFTH.

Of the Certainty of Perseverance.

That such as have once received that grace by faith, can never fall from it finally or totally, notwithstanding the most enormous sins they can commit.

“ This is the shortest, and withal the most favourable summary which I have hitherto met with of the conclusions of this Synod: that which was drawn by the Remonstrants in their *Antidotum*, being much more large, and comprehending many things by way of inference, which are not positively expressed in the words thereof.”

Such is Calvinism ; and it is in its nature so inconsistent with the attributes of God, so contrary to the express declarations of Scripture, and so repugnant to the feelings of the human mind, that it seems only necessary to state the system simply and fully in all its parts and consequences, to ensure its rejection by every unprejudiced person. The modern advocates of this system are indeed so aware of its forbidding aspect, that they never bring it into open view by a plain statement of
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of the doctrines which they really support; and rarely venture to quote from the writings, or appeal to the authority of their master; they shrink from the Articles of the Calvinistic Creed, and virtually allowing them to be indefensible, are driven to the necessity of asserting, that their system of Calvinism is not to be judged of by the doctrines of Calvin himself; that they profess a sort of moderate Calvinism; Calvinism reduced and qualified; purged of its most offensive tenets, and retaining only those which are less revolting to reason and common sense, and less derogatory to the perfections of the Deity. But Calvinism, however modified and explained, while its characteristic principles are preserved, will always be found liable to the most serious objections (*s*); and if those principles, by which it is distinguished as a sect of Christianity, be taken away, it is no longer Calvinism. Calvinism, in reality, will not
bear

(*s*) Heylin says, that it is related by Heistibachius, that the Landgrave of Turing being by his friends admonished of his vicious conversation and dangerous condition, he made them this answer, viz. *Si prædestinatus sum, nulla peccata poterunt mihi regnum cœlorum auferre; si præscitus, nulla opera mihi illud valebunt conferre*; that is to say, If I be elected, no sins can possibly bereave me of the kingdom of heaven; if reprobated, no good deeds can advance me to it. "An objection, says Heylin, not more old than common, but such, I must confess, to which I never found a satisfactory answer from the pen of Supralapsarian or Sublapsarian, within the small compass of my reading."

bear defalcation, or admit of partial adoption. It has at least the merit of being so far consistent with itself. Its peculiar doctrines, considered as a system, are so connected and dependent upon each other, that if you embrace one, you must embrace all ; and if the falsehood of one part of the system be proved, the whole falls to the ground. I cannot but suspect that many Calvinists deceive themselves more than they deceive others. They seem not to take a complete view of their own system. They contemplate certain parts, and keep others entirely out of sight. They dwell with pride and satisfaction upon the idea, that they themselves are of that small number whom God has predestinated to salvation, without reflecting that it is incompatible with the character of an infinitely just and merciful Being, to consign the far greater part of his rational creatures to inevitable and eternal torment. They flatter themselves that their own conduct is governed by Divine grace, though it may be denied to others, who have an equal claim to the favour of their Maker. They cherish the persuasion, that the infallible guidance of the Spirit will ultimately lead them to heaven, though they may occasionally sin, without considering that irresistible grace must be equally inconsistent with human freedom, and with the violation of the commands of God.

CHAPTER THE EIGHTH.

CONTAINING

A BRIEF HISTORICAL ACCOUNT OF WHAT ARE NOW
CALLED CALVINISTIC DOCTRINES.

THE Quotations which have been produced in the three preceding Chapters, from the Writings of the ancient Fathers, and from the Works of Calvin, not only prove that the peculiar tenets of Calvinism are in direct opposition to the Doctrines maintained in the primitive Church of Christ, but they also shew that there is a great similarity between the Calvinistic system and the earliest heresies. The assertion of Simon Magus, who is mentioned in the Acts of the Apostles, and called by ecclesiastical historians the first Christian heretic, that “men are saved according to his grace, and not according to just works,” contains in it the essence of Calvinism; and it clearly appears that Irenæus considered this as an heretical (*t*) opinion. We also trace Calvinism in the tenets of the Basilidians, who considered faith as a gift of Nature, not as the rational consent of a mind endowed with free-will, or as in any degree acquired by human exertion; and who represented faith and election as confined to their

their own sect, and conveying an assurance of salvation. The Valentinians, like the Calvinists of later days, affirmed, that one part of mankind is certain of salvation, and another incapable of attaining it; that some men are naturally good, and some naturally bad; some ordained by Nature to be saved, others to perish; and they called themselves the Elect Seed, pre-ordained to salvation. The Manichæans denied the freedom of the human will; spoke of the elect as persons who could not sin, or fail of salvation; and contended that the nature of man is incapable of improvement or change. These and other heretics of the second and third centuries, who maintained similar opinions, were all of the Gnostic sect (*u*); and their religion was a mixture of the tenets of the Eastern Philosophy with the truths of Divine Revelation. The absurd notions which they held concerning the origin of evil, and the creation and government of the world (*x*), were so manifestly contrary to the principles of the Gospel, that very little

(*u*) According to the Benedictine Editor of Irenæus, one of the three leading principles of the Gnostic sect was, *Opera nihil ad salutem juvare; sed eam ab una supernarum rerum cognitione pendere*. Diss. I. p. 57. "That works are of no avail to salvation; but that it depends solely upon the knowledge of things above."

(*x*) Vide Tert. de Præsc. Hæret, et adv. Val. Epiph. Hær. 31. Iren. lib. I. cap. 23.

little notice is taken of them by the early orthodox Fathers; but enough is said to shew, that they considered their doctrines concerning grace, faith, election, and salvation, as heretical and unscriptural. The peace of the Church seems to have been very little disturbed by any dissension upon these points during the first four centuries; and as a proof of this, it may be observed, that there is nothing of a controversial spirit in the exposition the Fathers have given of the texts in Scripture, which have since been the subject of so much dispute. They explained not only the true sense of these passages, but the sense which was admitted and understood to be the true one by all the members of the Catholic Church. The principal object of their writings was, to establish the divine origin and superior excellence of the Gospel dispensation; and to enforce the duty and necessity of lively faith and practical obedience. The universality of the Redemption purchased by the death of Christ, the assistance of Divine grace vouchsafed to every sincere believer of the Gospel, the freedom of the human will, and the possibility of every Christian working out his salvation, are treated in the passages I have quoted, as fundamental and undisputed truths. This harmony and agreement continued to the beginning of the 5th century, when Pelagius extolled

extolled the powers of the human mind to a degree which superseded all influence of the Holy Spirit. He was warmly opposed by Augustine, Bishop of Hippo in Africa, a man of lively parts, but of unsteady principles; of active zeal, but so deficient in learning, that it is doubted whether he could read the Scriptures of the New Testament in their original language, or was acquainted with the writings of the primitive Fathers. He was in the early part of his life a Manichæan, and though he had renounced that heresy, some remains of it seem to have been still left upon his mind; and in combating the error of Pelagius, he naturally fell into the opposite extreme. Not content with asserting the necessity of Divine grace in forming a Christian temper and a saving faith, he maintained that human exertions are of no avail, and that the whole of man's salvation is effected by the irresistible operation of the Holy Spirit; and that God, from the foundation of the world, decreed to save some men, and to consign others to eternal punishment (*y*): thus were the tenets of the Basilidians

(*y*) These doctrines were so directly in opposition to what he had written before the Pelagian controversy, that towards the end of his life he thought it necessary to publish "*Retractations*," in which he acknowledged a change of opinion: *Propterea, says he, nunc facio libros, in quibus opuscula mea retractanda suscepi, ut*
nec

Idians and Valentinians upon these points, without the other absurdities of those sects, brought forth,

nec me ipsum in omnibus me secutum fuisse, demonstrum. Cap. 21. De Dono Perseverantiæ.—I know of no author, antient or modern, in whose works there are so many contradictions and inconsistencies as in those of Augustine. That he did not always support Calvinistic opinions, as they have been since called, fully appears, from the quotations which I have given from several of his early works: *Mihi licet addere, quod si diversas Sancti Augustini sententias in hac materia colligere vellem, corpus quoddam ex diversissimis partibus coaptarem. Uno loco dicit, nostram salutem absoluto decreto esse definitam; alibi nihilominus affirmat pendere illam a nostra voluntate: Præscientiâ esse posteriorem decreto Reprobationis, et esse item anteriorem: Nostra libertate gratiam adimpleri, et libertatem in usum a gratia deduci: Gratiâ esse victicem, sed et eadem nostram libertatem resistere: Solum peccatum originis plures in damnationem perpetuam conjicere, et homines damnari ob propria tantum peccata, et libertatis rebellionem: Hic arma sumit contra gratiam, et hic eandem evexit.* Joannes Adamus quoted page 15 of Cardinal Noris's *Vind. Aug.* "It is however certain, says Mosheim, that the accuracy and solidity of Augustine's judgement were by no means proportionable to the eminent talents now mentioned; and that, upon many occasions, he was more guided by the violent impulse of a swarm imagination, than by the cool dictates of reason and prudence. Hence that ambiguity which appears in his writings, and which has sometimes rendered the most attentive readers uncertain with respect to his real sentiments; and hence also the just complaints which many have

forth, from the same impure source of Eastern Philosophy, by a person of high station in the Church, of irreproachable character, and in other respects of orthodox faith, and put into a regular and systematic form, for the purpose of refuting an acknowledged and dangerous error. But even these advantages, aided by ingenious reasoning and an imposing style, could not procure a general adoption of the novel doctrine of Absolute Decrees; and almost the whole body of Christians still adhered to the opinions concerning predestination and grace, which had prevailed, without interruption or doubt, for more than four hundred years. The controversy soon subsided, and the subject was scarcely discussed in the next four hundred

have made of the contradictions that are so frequent in his works, and of the levity and precipitation, with which he set himself to write upon a variety of subjects, before he had examined them with a sufficient degree of attention and diligence." Vossius, p. 656, says, that Augustine gave four different interpretations, in different parts of his works, of these words, 'Who will have all men to be saved;' 1 Tim. c. 2. v. 4. There was likewise so much obscurity even in the later writings of Augustine, that Prosper could not ascertain what was his opinion upon an important point. Vide Grot. De Dog. Pel. p. 362. The charge of inconsistency, though in a less degree, may be urged against Calvin also. And indeed there is no class of writers, in whom we find so many inconsistencies, as in those who maintain Calvinistic opinions.

hundred years (*z*). About the middle of the ninth century, Goteschalc (*a*) brought the opinions of Augustine again into public notice, and, by his vehement support of them, gave so much offence, that he was degraded from the priesthood, publicly whipped in the presence of Charles the Bald, king of France, and committed to prison, where he remained the rest of his life. His doctrines were condemned in two councils, the one summoned by Raban, Archbishop of Mentz, the other by Hincmar, Archbishop of Rheims. The proceedings against him were by no means justifiable, but they prove what were the sentiments of the Church at this period (*b*). In the darker
ages,

(*x*) In this interval lived Gregory the Great, the only Pope who has left any considerable writings, but, if we may believe Hincmar, he was no advocate for absolute decrees; *Quisquis omnes beati Gregorii libros sollicita consideratione perlustrare sategerit, ita geminam Prædestinationem, ut sicut Electi ad Vitam, ita Reprobia Deo prædestinentur ad Mortem, nequaquam illum dixisse vel intellexisse reperiet.* Page 35. The same author also says, that Leo the Great supported the doctrine of Universal Redemption. P. 274.

(*a*) Goteschalcus . . . hujus iniquæ fabulationis resuscitator. Hincmar, p. 101.

(*b*) The following letter from Raban to Hincmar, will sufficiently shew what was thought of Goteschalc and his doctrines, and also what effects they produced; Reverendissimo Fratri et Consacerdoti Hincmaro Archi-

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episcopo

ages, which succeeded, lived the Divines, usually known by the name of the Schoolmen, the earliest of whom strongly inclined to the opinions of Augustine (c). Though the later writers of this class

episcopo Rabanus Servus Christi et Servorum ejus in Domino Salutem: Notum sit dilectioni vestræ, quod quidam Gyrovagus Monachus nomine Goteschalc, qui se asserit Sacerdotem in vestra Parochia ordinatum, de Italia venit ad nos Moguntiam, novas superstitiones et noxiam Doctrinam de Prædestinatione Dei introducens, et populos in errorem mittens, dicens quod Prædestinatio Dei sicut in bono sit ita et in malo, et tales sint in hoc mundo quidam, qui propter Prædestinationem Dei quæ eos cogat in mortem ire, non possint ab errore et peccato se corrigere, quasi Deus eos fecisset ab initio incorrigibiles esse, et pœnæ obnoxios in interitum ire. Hanc ergo opinionem nuper in Synodo apud Moguntiam habita ab eo audientes, et incorrigibilem eum repèrientes, annuente atque jubente piissimo rege nostro Ludovico, decrevimus eum cum perniciosa sua Doctrina damnatum mittere ad vos, quatenus eum recludatis in vestra Parochia unde primum inordinate recessit, et non sinatis eum amplius errorem docere, et seducere populum Christianum, quia jam multos seductos, ut audiui, habet, et minus devotos erga suam Salutem, qui dicunt, Quid mihi proderit laborare in servitio Dei? quia si prædestinatus sum ad mortem, nunquam illam evadam; si autem male egero, et prædestinatus sum ad vitam, sine ulla dubitatione ad æternam requiem vado. Hinc. de Præd. p. 20.

(c) Lombard, the famous Master of the Sentences, who died 1164, says, Dicuntur filii Gehennæ, non ex illis

class did not entirely agree with each other upon the subject of predestination, it does not appear that any of them denied the freedom of the human will, or were advocates for the doctrine of absolute and irrespective decrees. As we approach nearer to the times of the Reformation, we find the Dominicans and Augustines contending for the irresistibility of Divine grace and unconditional election, while the Franciscans and Jesuits maintained the opposite opinions. At the period immediately preceding the Reformation, the primary object of the Church of Rome was to inculcate the doctrine of human merit; and, with this view, grace and election were represented as the merited reward of foreseen voluntary good works in each individual. This tenet was opposed by Luther and Melancthon, who contended, that by the Gospel Covenant the grace of God is gratuitously bestowed upon all believers, and

illâ nati, sed in illam præparati: Lib. 3. De Reprobis vero, qui præparati non sunt ad Vitam, sed ad Mortem, si quæritur, utrum debeat concedi, quod Deus ab æterno dilexit eos; dicimus de Electis solis simpliciter hoc esse concedendum, quod Deus ab æterno eos dilexit, &c. De non Electis vero simpliciter est concedendum, quod odio habuit, id est, reprobavit. Christus pretium nostræ Redemptionis obtulit pro omnibus quantum ad sufficientiam, sed pro Electis tantum, quantum ad ipsam Efficaciam. Lib. 3. Non vult Deus omnes homines justificari, et tamen quis dubitat eum posse? Lib. 3.

and that the whole system of congruous and condign merit, which had so long disgraced the Christian Church, ought to be abandoned as unfounded in Scripture and mischievous in its tendency. These two eminent Reformers anxiously avoided and discouraged all speculation concerning the counsels of God, beyond what is clearly revealed; and when their Creed was fully settled, they unequivocally maintained the doctrines of universal grace, and the liberty of the human will to accept or reject the offered means of Salvation. Happy would it have been for the cause of religion, if this example of caution and liberality had been universally followed. But it is well known that the doctrines of Augustine were revived by Calvin; and being supported with that acuteness, confidence, and zeal, which were distinguishing marks of his character, they soon became the source of much dissension and division among the Protestants of Germany, France, and Switzerland. Such were the origin and progress of what are now called Calvinistic opinions, from the days of the Apostles to the æra of the Reformation,—from Simon Magus to the Reformer of Geneva. Let us now turn to our own Church.

Those who are acquainted with our Ecclesiastical History, cannot but know, that the distinctions of the different sects of Protestantism were

were but little regarded in this kingdom at the time our Reformation actually took place. The grand struggle then was, whether Popery or Protestantism should prevail; and our Reformers exerted their united strength to abolish Popish corruptions, and did not declare in favour of this or that leader of the Reformation in other countries: Bucer (*d*) and Martyr, who were supposed to have adopted the opinions of Calvin, were invited into England, and placed as Professors of Divinity, the former at Cambridge, the latter at Oxford. On the other hand, Cranmer declined the offered assistance of Calvin, and consulted Melancthon (*e*), who certainly did not agree with Calvin; and our Articles more nearly coincide with the *Augsbourg Confession*, which is decidedly Anti-Calvinistic, than with any other public declaration of faith. The mischiefs arising to the Protestant cause, from a pertinacious adherence to certain opinions, unconnected with the leading tenets of Popery, were fresh

(*d*) Bucer died in 1551, the year before our 42 Articles were drawn up, which were the basis of our present 39 Articles.

(*e*) Melancthon also was invited into England before March 1534, and repeatedly afterwards, but he did not come. It was generally understood, that the Professorship at Cambridge, vacated by the death of Bucer in 1551, was offered to Melancthon, but he adhered to his resolution of remaining in Germany.

fresh before the eyes of our Reformers ; and so powerfully did this example operate upon their minds, that, without dissembling their sentiments or shrinking from their duty, they were content, as we have seen, to express doctrines, in opposition to the peculiarities of Calvin, in mild and general terms, and frequently in the very language of Scripture ; and by these means all offence and dispute upon points of this nature were avoided, till Popery was considered as no longer formidable. Soon after the great business of the Reformation was accomplished, some of our Divines, who had taken refuge at Geneva during Queen Mary's persecution, began to avow and maintain the doctrines of Calvin, which they had there imbibed (*f*) ; and to urge the necessity of
a change

(*f*) " It was not long that Queen Mary sat upon the throne, and yet, as short a time as it was, it gave not only a strong interruption for the present in the proceedings of the Church, but an occasion of great discord and dissension in it for the time to come. For many of our Divines, who had fled beyond the sea to avoid the hurry of her reign, though otherwise men of good abilities in most parts of learning, returned so altered in their principles as to points of doctrine, so disaffected to the government forms of worship here by law established, that they seemed not to be the same men at their coming home, as they had been at their going hence : yet such was the necessity which the Church was under, of filling up the vacant places and preferments,

a change in our Public Formularies. These discussions were carried on, with some eagerness and warmth, in the middle and at the end of Elizabeth's reign; but the ability and spirit, with which she conducted her government, prevented any serious inconvenience or mischief. In the feeble reign of her successor, the opinions of Calvin made considerable progress, and produced their natural effects of weakening the grounds of subordination, and of lessening attachment to regal authority; and the unwise and injudicious conduct of Charles the First gave full scope for the operation

ments, which had been made void either by the voluntary discession, or positive deprivation, of the Popish Clergy, that they were fain to take in all of any condition, which were able to do the public service, without relation to their private opinions in doctrine or discipline, nothing so much regarded in the choice of men for bishopricks, deaneries, dignities in cathedral churches, the richest benefices in the country, and places of most command and trust in the Universities, as their known zeal against the Papists, together with such a sufficiency of learning, as might enable them for writing and preaching against the Popish Supremacy, the carnal presence of Christ in the blessed Sacrament, the superstitions of the Mass, the halt Communion, the celebrating of Divine Service in a tongue not known unto the people, the enforced single life of priests, the worshipping of images, and other the like points of Popery, which had given most offence, and were the principal causes of that separation." Heylin's Quinqu. Dist.

ration of those principles, which terminated in the tragical death of that unfortunate Monarch, and the entire subversion, for a time, of our Civil and Ecclesiastical Constitution. Upon the return of Charles the Second, the use of the Liturgy, which had been many years laid aside, was restored, with some improvements and additions by no means of a Calvinistic tendency, and it has remained in that state to the present time. The clandestine attempt which was made by the Calvinists of Cambridge to procure some appearance of authority to their opinions by means of the Lambeth Articles towards the end of Elizabeth's reign, was noticed in the last Chapter; and in another Work (*g*) I have given an account of the more public attempts of the Calvinists against our Liturgy, and Articles, at the Hampton Court Conference, in the beginning of the reign of James the First; and again at the Savoy Conference, soon after the restoration of Charles the Second. These repeated attempts to introduce alterations, conformable to the principles of Calvin, into our Public Formularies, incontestably prove that they were not framed according to the system of that Reformer; and what passed upon those occasions plainly shews, that the body of the Clergy and nation, was, at all those different periods, decidedly

(*g*) Elements of Christ. Theol. vol. 2.

cidedly Anti-Calvinistic. The early Calvinists of this country having thus failed in their endeavours to obtain a change in our Public Formularies, their more modern successors, despairing of alteration, have adopted a different mode of proceeding, and have boldly contended that the Articles, Liturgy, and Homilies, are already Calvinistic, and admit of no other interpretation(*h*). That this is a groundless assertion, I have, I flatter myself, sufficiently proved in the former part of this Volume.

In confirmation of this Historical detail, which may be considered as a sort of external evidence of the Anti-Calvinism of our Church, and in addition to the internal positive proofs to the same purpose which have been adduced in the first four Chapters of this Work, it may be proper to remark a circumstance of a negative kind, which seems to deserve attention, and to carry great weight with it: There is not in any part of our Book of Common Prayer, or in our Articles, a single expression which can fairly be interpreted as asserting or recognizing any one of the peculiar doctrines of Calvinism. Redemption is never declared

(*h*) On the other hand, our Articles are sometimes called Arminian; which is manifestly absurd, as they were drawn up in their present form in 1562, and Arminius was born in 1560. The same observation will apply to our Liturgy and Homilies.

clared to be irrespectively partial; Human co-operation is never excluded where the influence of the Spirit is mentioned; Divine grace is never considered as irresistible or indefectible; Good Works are never represented as unnecessary to Salvation; Sudden conversions and sensible operations of the Spirit are no where acknowledged. These assertions, being of a negative nature, admit not of regular proof; but it has been shewn, that doctrines opposite to those just mentioned, are contained both in our Liturgy and Articles; and therefore if we admit that our Liturgy and Articles are consistent with themselves and with each other, the truth of these assertions necessarily follows. It is scarcely possible to imagine, that Calvinists would draw up a set of Prayers to be daily used in the Church, together with the form of administering the two Sacraments of Baptism and the Lord's Supper, a Catechism for the instruction of Youth, an Order for Confirmation, for the Visitation of the Sick, for the Burial of the Dead, and all other offices relating to Christian worship, in which the subjects of grace, faith, good works, and Redemption, must of necessity frequently occur, without once unequivocally declaring or indicating their sentiments upon any one of those points; and I call upon the supporters of Calvinism to produce a passage
from

from our Common Prayer Book, the plain and obvious sense of which is decidedly Calvinistic.

This negative argument is still stronger with respect to the Homilies, to which so confident an appeal has lately been made by certain writers, that I request the particular attention of my readers to the facts I am going to state. Not one of the peculiar doctrines of Calvin is mentioned in either of the two Books of Homilies: the word *Predestination* does not occur from the beginning to the end of the Homilies; the word *Election* occurs upon one occasion only (*i*), and then it is used in its true Scriptural signification, a signification very different from that in which it is used by Calvinists; the word *Reprobation* does not occur at all; nothing is said of absolute decrees, partial redemption, perseverance, or irresistible grace. The former of these books was published in the reign of Edward the Sixth, and the latter in the beginning of Queen Elizabeth's reign; and both are pronounced by our 35th Article, to "contain a godly and wholesome doctrine, and necessary for these times;" that is, for the times in which they were published. If our great reformers, the authors of these Homilies,

Cranmer,

(*i*) "Let us by such virtues as ought to spring out of faith, shew our election to be sure and stable; as St. Peter teacheth, endeavour yourselves to make your calling and election certain by good works." p. 36.

Cranmer, Ridley, Latimer, and Jewell, had themselves, as is sometimes pretended, held Calvinistic opinions, is it to be believed that they would have composed a set of Sermons to be used by the Parochial Clergy in their respective churches, for the avowed purpose of establishing their congregations in a sound faith and a right practice, without even mentioning in them any one of these points? And let it be remembered, that the subjects of many of the Homilies are immediately connected with the Calvinistic system, such as, original sin, the salvation of mankind, faith, good works, declining from God, the Nativity, the Passion, the Resurrection, the descent of the Holy Ghost, the Grace of God, and Repentance.

But though the Homilies contain neither any discussion in support of the Calvinistic doctrines, nor any direct refutation of them, there is a great number of incidental passages, as we have seen, which plainly shew, that the authors were not Calvinists. The little notice taken of these points, and the uncontroversial manner in which when noticed they are mentioned, prove, that when the Homilies were written and published, Calvinistic opinions had made very little progress in England. For, if they had been generally prevalent, or even if they had been embraced by any considerable number of persons, the framers of the Homilies would

would have thought it "necessary for the times" to have entered more fully into these subjects, and to have offered a confutation of what they manifestly considered as erroneous doctrines: they would have exposed the new errors of Calvinism in the same manner as they have exposed the old errors of Popery. The truth is, that the introduction of Calvinism, or rather its prevalence in any considerable degree, was subsequent to the beginning of Queen Elizabeth's reign (*k*), when all our Public Formularies, our Articles, our Liturgy, and our Homilies, were settled as they now are, with the exception of a few alterations and additions to the Liturgy, not in the least affecting its general spirit and character. Our Reformers followed no human authority—they had recourse to the Scriptures themselves as their sole guide. And the consequence has been what might have been expected, that our Articles and Liturgy do not

(*k*) Fox, in his "History of the Acts and Monuments of the Church," commonly called "Fox's Book of Martyrs," which was published in 1563, the year after our Articles and second Book of Homilies were published, and four years after our Liturgy was settled, says, that our English Reformers, who suffered in Queen Mary's reign, had adopted the opinions of Luther and Zuingle; and the little which he says of Calvin, plainly shews, that Calvin and his doctrines were at that time very little respected in England.

not exactly correspond with the sentiments of any of the eminent Reformers upon the Continent, or with the Creeds of any of the Protestant churches which are there established. Our Church is not Lutheran—it is not Calvinistic—it is not Arminian.—It is Scriptural: it is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.

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